Catechism Ball

A

SHORT TREATISE

Containing all the Principal Grounds of Christian RELIGION.

By way of Questions and Answers, very profitable for all sorts of men, but especially for Housholders.

Whereunto are added severall Questions, by the Reverend Author's own Pen: to clear the Exposition: As you may perceive by the Epistle to the Reader.

The fifteenth Impression; more corrected then the former.

Imprinted at *London*, for *E. Brewster* & *George Sawbridge* at the Signe of the Bible on Ludgate hill, neere Fleet-Bridge, 1656.

To the READER.

Christian Reader,

THe many Impressions of this Catechism (both with and without the Exposition) do manifest what good acceptance it hath found amongst the people of God. And I hope that by means of this change, with which it is now put into thy hand, it will prove much more profitable unto all such who shall diligently improve it.

The Questions which the Reverend Author (Mr. John Ball) did by his own pen, put into the Margin of the Book, to clear the Exposition, for the benefit of some private friends, are now upon the request of many, both Ministers and others (who have experienced the profit hereof) published for more common use. The Catechism as now Printed, remains the self-same for substance, without addition or diminution, and there is no

more change in the phraſe of words, then neceſſity compelled, that there might be an harmonious ſuitableneſs betwixt the Queſtions and Anſwers. If any through the quicknes of their own parts, ſhall complain of ſome needleſs repetitions which might have been forborn, and of leſs exactneſs then might here have been expreſſed, they are intreated to conſider, 1. That as the firſt compoſing of the Catechiſm, ſo this new modelling of it, intendeth eſpecially the inſtruction of Children and ignorant Chriſtians, whoſe weakneſs requires ſuch condeſcentions. 2. That cautiouſneſs to keep off, from all ſeeming materiall alterations, may make a ſatisfying Apologie.

Some care hath been taken, to correct former over-ſights of the Printer, in the Scripture quotations, though probably there may yet ſome Errata be eſpyed, amongſt ſo great a multitude of proofs. In this Impreſſion, where the Anſwers in the ſhort Catechiſm are large, the particulars are noted and numbred by ſeverall figures; and in the Expoſition, ſome paſſages are more clearely expreſſed, and ſome tranſpoſed according to the Authors own minde and practice,

well

well known to ſome, who were fully acquainted with his Catechiſticall Exerciſes, both in his own familie and the publick Congregation. Maſter Thomas Langley (*a faithfull ſervant of Chriſt, and Miniſter of the Goſpell at* Middlewich *in* Cheſhire) *may be juſtly judged by thoſe who know him (as he is indeed by my ſelf) the meeteſt man to have appeared by an Epiſtle in this publication, becauſe he was the Authors moſt ancient, much endeared friend, and could have ſpoken experimentally, very much in reference to this work, being one of them (as I conceive) who concurred (at leaſt) with the worthy Author, in the firſt publiſhing of this Catechiſm; yet his great modeſty hath put it upon my hand, though he hath been pleaſed (with his Son) to afford good aſſiſtance in this ſervice. The following Epiſtle doth ſuggeſt both the ſummary Matter and Method of the whole Book, with directions to make it the more profitable. Here I might ſay much, to perſwade all perſons carefully to husband ſuch like helps, for the inſtruction of themſelves and their relations in the Principles of Religion.* Wiſdome (*ſaith* Solomon)

is the principall thing, therefore get wisdome; and with all thy getting, get understanding, *Prov.*4.7. *It is one part of* Gods Image *upon mans heart,* Col. 3. 10; *a soveraign* Antidote *against error and sin,* Pro. 2.11; *addeth* strength *Prov.* 24.5. *and* delight *unto the soul, Prov.* 2. 10. *It is the* guide of our affections, *Phil.*1.9. *and of a* Christian conversation, *Col.* 1. 9,10: *yea it is the* key of heaven, *Luk.* 11.52. *Whereas by ignorance, people are* alienated from the life of God, *Eph.* 4.18. *and strangers to the* rich Treasures of the Gospell, 2 *Cor.* 4.4. *The plague of darkneſſe in* Egypt *was neither ſo doleful nor dangerous as this, becauſe it fals upon the ſoul, which is* the candle of the Lord, *Prov.* 20. 27. *and if* this light be darkneſſe, how great is that darkneſſe? *Mat.*6.28. *The* Egyptians *likewiſe* roſe not from their places *during their darkneſſe: but mans ſoul is always in motion, and they who* walk in darkneſſe know not whither they go, *John* 12.35. *but* ſtumble, *John* 11.10. *and are in danger every ſtep* to fall into the pit *of perdition,* Mat.15.14. *When* Sampſons eyes were put out, *the* Philiſtines *carried him* to priſon, and

cauſed

cauſed him to grinde *as a ſlave*, Judg. 16. 21. *In like manner ignorant* ſilly creatures are carried captives *by ſeducers*, 2 Tim. 3. 6. *and kept in bondage under* Satans power, *Eph.* 6. 12. *in danger to loſe their immortal ſouls unto eternity*, 2 Cor. 4. 3, 4. *from which there is no hope of deliverance without knowledge*, Acts 26. 18. *And alas, alas, how ſad is it to conſider (much more to ſuffer, that ruine* without remedy, *and perdition* without pitty; *which will undoubtedly be the portion of all them who live and dye in ſpirituall darkneſſe*, Prov. 1. 26, 30. Eſay 27. 11. 2 Theſſ. 1. 8, 9. *As theſe brief hints may ſerve to quicken peoples induſtry, in ſelf-love to lay-in a ſtock of divine knowledge for their own uſe: ſo may they move indeavours, to be herein helpfull unto their ſeveral relations, whom they are obliged* to love as themſelves, *Mat.* 22. 39. *If the* oxe or aſſe of an enemy *going aſtray ſhould be brought into his way homeward*, Exod. 23. 4. *how much rather ought (chriſtians to teach one another the way unto heaven*, Col. 3. 16. *in imitation of Gods ſervants in former ages*, Pſal. 32. 8, 9. *and* 51. 13. Acts 18. 25, 26. *But eare in this*

kind

kind doth peculiarly appertain unto them who are charged with the education of young ones, that they may ſoon be ſeaſoned with Sacred underſtanding, which may render them ſavory both in heart and life, ſo long as they ſhall live: Prov. 22. 6. *Miniſters eſpecially ſhould prove themſelves* Paſtors according to Gods heart, by feeding their flocks with knowledge and underſtanding, *Jer.* 3. 15. *firſt acquainting them with the* Principles of the Doctrine of Chriſt, *Heb.* 6. 1. *and afterwards make progreſs anſwerable to their* capacity *and proficiency,* Heb. 5. 13, 14. 1 Cor. 3. 2. *It is ſaid of Chriſt the* Doctor of his Church, *Mat.* 23. 8. *that he was ſet up by God the Father* to be a light that he might be for ſalvation unto the ends of the earth, *Eſay* 49. 6. *Therefore it will be the wiſdom of Preachers* to teach their people knowledge, *Eccleſ.* 12. 9. *And Governors of families ſhould inform their children,* Deut. 6. 7. *and ſervants alſo* (*as Chriſt did,* Mat. 13. 36, 37, 51.) *in the things of God. Wiſe King* Solomon *hath left this upon record, to the perpetuall commendation of his parents, that he received inſtruction from them*

both

both, Prov. 4.3,4. & 31.1 *And upon this account the Lord was ſo well pleaſed with father* Abraham, *that he made him one of his privy Counſell.* Gen, 18.20. *Hereunto might be added the praiſe-worthy practices of pious Princes, in giving order that all within their Dominions ſhould be acquainted with the laws of the God of heaven,* 2 Chr. 17.8,9,10. & 30.22. *I might inlarge my ſelf unto tediousneſs upon this perſwaſion (wherein I intended more brevity when I began it) but I will only further preſs the improvement of this and the like Catechiſtical helps, by appealing for the profitableneſs thereof unto the experience of them, who have herein been moſt diligently imployed. Miniſters making trial of their peoples knowledge, do diſcern a broad difference betwixt them who have learned Catechiſms, & others who have not been inſtructed therein. Doubtleſſe, governors of families, by diligence and conſtancy in teaching their children and ſervants, would very much edifie themſelves. By meanes of catechiſing, mens knowledge will be more clear, diſtinct, ſweet, uſefull, and they ſhall be ſecured from the taint of fundamental errors.*

To the Reader.

The reading of the holy Scriptures and other good Books, as also the hearing of Sermons, will be much more delightful and profitable, when people shall be able to refer truths unto their proper heads in Divinity. By this means likewise the slashiness and unsoundness of many, together with their ignorance in the principles of Religion, will be made manifest; whose proud blindness or inconsiderateness imboldens them to adventure upon preaching-work, which they have neither competent strength to wield, nor any warrant from God to undertake.

My heart unfainedly desireth that this Catechism (as it is now tendred) may prove thus serviceable to the souls of many, through Gods rich blessing, in the Lord our Saviour. I am

Thy servant in and
for Jesus Christ,

SIMEON ASHE.

Febr. 3.
1653.

TO THE CHRISTIAN READER.

WE offer here unto thy view (good Christian Reader) the Principles of Religion, with a short Exposition upon the same, for the explanation of what may seem difficult, the confirmation of the truth professed, against Popery, and the inforcing of sundy duties of weighty and great importance. The method we have followed is plain and natural; the matter wholsome, but not adorned with flowres of eloquence. We begin with the main end that all men ought to aim at: because there can be no motion but for some end, as there can be no effect but from some efficient. Thence we proceed to the means whereby the end may be attained: for it is in vaine to propound an end unto our selves, if either the way be impossible or imperfect; if either it cannot be known, or do not lead to the fruition thereof. In the means, we consider whence direction is to be taken, and

what is to be learned: and there we shew what and who God is, how we must conceive of him, why He ought to be worshipped, what covenant he made with *Adam* in the time of innocency, and how *Adam* by transgression fell, and plunged himselfe, and his posterity into woe and misery unspeakable, intolerable and eternal. In the next place we lay downe the means that God hath ordained for mans recovery; and there is handled what Christ is, what he hath don for us, how we are made partakers of his benefits, how faith is wrought and increased in us, and what obedience we owe to God in Christ, who is the object of Christian Religion. And because the godly in this course of Christianity are compassed about with infirmities, subject to many falls and assaults, with many tentations, which might discourage and turne them out of the way, therefore we have added what course a Christian should take to grow in grace, how he may be preserved from falling, how he should recover after his Fall, and of what priviledges the godly are or may be partakers, in this life. And in the last

place,

place, the blessednesse of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the means is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chief, and all sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such Godly housholders as desire to instruct and train up their children and servants in the information and fear of the Lord, but want leisure or ability to furnish themselves out of larger and more learned Treatises. For their sakes we have adventured to compile this poor Treatise and make it common, that they might have some help at hand, whereby they might be confirmed in the truth against the vaine cavils of the Papists, and the better inabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark and observe these few things First, that the letters *a*, and *b*, and *c*, &c. set in the Answer, doe direct what part of the Answer the Testimonies of Scripture

alleadged doe ſerve to confirm. And theſe directions, ‖ †* do intimate what words, or waich part of the Anſwer are explained in the Expoſition. Secondly, in teaching the Queſtions and Anſwers, take the pains to ſearch into the proofs which are alleadged for confirmation of the matter; and if the ſame things, word for word, be not found in the Verſes of Scripture cited, then be pleaſed further to enquire what reaſons or arguments may be drawn from the place to prove what is intended. This we commend, becauſe it is a courſe behoofeful for the obtaining of well grounded knowledge, the getting of ſtedfaſt and aſſured faith and comfort, and growing to be familiarly acquainted with the Word. Thirdly, in reading the Expoſition of every Anſwer, take notice what is delivered by way of explication or confirmation, and what reaſons, and how many, are brought to prove any point. Thereby a man ſhall be inabled to refer that which he heareth in the publick aſſembly, or readeth in godly and learned Books, to ſome head, apply it to right purpoſe, treaſure it up ſafe in memory

for

for use in the time of need, and have in readiness to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions given, profitably to guide thee through this small work; we commit thee to God and the word of his grace, who is able to direct and safely lead thee unto eternal happiness; craving that if thou receive benefit from God upon the perusal of this simple Treatise, thou be carefull to pour out thy soul unto God for us, that he would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own souls.

Whereas many of Mr Ball his Manuscripts were lent unto friends, and not restored, it is desired that those who have any of them in their hands, would be pleased to send them unto Mr. Sawbridge Stationer at the Signe of the Bible on Ludgate-hill in London, to be delivered by him unto Mr. Ashe (to whom Mr. Ball committed the care of all his written Books) that such of them may be published as shall by him be judged fit for publike use.

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A ſhort

A SHORT CATECHISM,

With an

Expoſition upon the ſame.

Queſtion.

WHat ought to be the chief and continual care of every man in this life?

A. To a glorifie ‖ God, and b ſave his † ſoul. a 1 Cor. 10. 31. b Acts 16. 30, 31. Mat. 16. 26.

Expoſ. ‖ Q. *What is Gods glory?*

A. Gods glory is his ſurpaſſing worthineſſe.

Q. *Can it be increaſed?*

A. It cannot be increaſed nor fully manifeſted, *Exod.* 33. 20.

Q. *Why ſo?*

A. Becauſe he is moſt perfect, *Pſal.* 16. 2. and infinite, *Job* 22. 2. & 35. 7.

Q. *When is God ſaid to glorifie himſelf?*

A. God is ſaid to glorifie himſelf. when he maketh his excellency to appear, *Num.* 14. 21. *Pſalm* 72. 19. *Ezek.* 43. 2.

Q. When do angels & men glorify him

A. Angels and men glorifie him, when they extoll his greatneſſe, and teſtifie the acknowledgment of his glory, *Luk* 2. 14. *Rev.* 14. 7. *Exod.* 15. 2.

Q. What is it then to glorifie God?

A. To glorifie God is inwardly in heart, *Rom.* 4. 20. 1 *Cor.* 6. 20. and outwardly in word and action *Matth.* 5. 16. 1 *Pet.* 2. 12. to acknowledge God to be ſuch a one as he hath revealed himſelf, *Rev.* 4. 9, 11. *Pſalm* 29. 1, 2. and 50. 23.

Q. Of glorifying God, why ſhould man be moſt carefull?

A. Of glorifying God, man ſhould be moſt carefull, 1. Becauſe God is the beginning from which, and the end unto which, all things do tend, *Rom.* 11. 36. (2) His glory is in it ſelf moſt excellent, *Exod.* 33. 18, 19. *Pſalm* 148. 13. (3) Moſt dear to him, *Exodus* 7. 4, 5. *Iſaiah* 42. 8. and 48. 11. (4) The ſupream end of all Divine Revelation, *Epheſ.* 2. 7. (5) The end of all his works, *Eph.* 1. 5, 6. *Prov.* 16. 4. *Exod.* 9. 16. *Pſalm* 50. 15. *John* 11. 4, 40. (6) The end of mans life *Pſalm* 6. 4, 5 And (7) ſervice, *Zach.* 7. 5, 6. *Pſalm*

101. 1 *John* 3. 28. 29. And (8) all means furthering the ſame, are available to mans ſalvation, *Romans* 4. 20, 21. *Jer.* 13. 16. *Mal.* 2. 2. 1 *Sam.* 2. 30. *Pſalm* 50. 23.

Q. *What is it to take care of our ſalvation?*

A. † To take care of our ſalvation, is ſo to live here, that we may live with the Lord hereafter, *Phil.* 2. 12. 2 *Pet.* 3. 11. 14.

Q. *Why ſhould man take care of his Salvation?*

A. 1. Becauſe the ſalvation of the ſoul is moſt pretious, *Pſal* 49. 8. (2) It cannot be obtained without care, *Acts* 2. 37. 1 *Cor.* 9. 24. *Matth.* 7. 13. *Luke* 13. 24. (3) He is ever mindleſſe of Gods glory, that is careleſſe of his own eternal happineſſe, *Epheſ.* 2. 12. *John* 5. 44. and 7. 18. (4.) Eternal life is a durable treaſure, *Luk* 12. 33. and 16. 9. 10. 1 *Tim.* 6. 17. 18. (5.) All worldly things are vain, uncertain and tranſitory, *Matth* .6. 19. *Pſalm* 73. 18, 19. (6.) The ſoul came from God, and is after a reſtleſſe manner carried to ſeek and deſire communion with God. (7.) A deſire to be happy is na-

turally planted in the heart of all men by God himself. (8) God is infinite in goodness the highest of all things that are to be desired; Therefore we should earnestly set our affections upon things that are above, *Col.* 3. 1. 2, *Phil.* 3. 12. 13, 14. and infinitly desire the enjoying of Gods presence in heaven.

Q. *Whence must we take direction to attain hereunto?*

A. **Out of the c word || of God alone,** c John 20. 31.

Expos. || Q. *Why must we take direction out of the Word of God to obtaine salvation?*

A. 1. He that gives the Crown must reveale the way to life, & God only can give the Crowne of glory, 2 *Tim.* 4. 8. *James* 1. 12. (2) Religion is the way to life, and God onely is the Author, object, and the end of true Religion, *Gen.* 18. 19. *Acts* 18. 25, 26. *John* 6. 29. And (3) he sendeth us to his word alone for direction, how to attain salvation, *Isa.* 8. 20. *Luk.* 10. 26. therefore none but He can reveal the way how we should obtain that everlasting inheritance, *Psal.* 16. 11. *Prov.* 2. 6, 9.

Q. *How may it be proved that God is the Author of Religion?* *A.* 1.

A.(1.)There can be no religion, without the knowledge of God, his will and works: for the nature of God is incomprehenſible, his will and works are unſearchable, *Heb.* 11. 6. *Deut.* 4. 4, 6. and 29. 29. *Heb.* 11. 3. (2) Since the fall of *Adam* there can be no true Religion without the knowledge of God in Chriſt. No man hath known the Father but the Son, and he to whom the Son hath revealed him, *Joh* 1. 18. *Matth.* 11. 27. And (3) The Goſpell is the rule of Chriſtian Religion, for it revealeth the properties of God, the Mediation of Chriſt, the benefits of his death, and the Covenant which God hath made with us in him. Now the Goſpell is an hidden Myſtery, 1 *Cor.* 2. 7. 10. *Rom.* 16. 25, 26. ſo that we can know nothing of God, untill God himſelf manifeſteth it unto us, *Pſal.* 103. 7. and 147. 19, 20.

Q. *What underſtand you by the word of God?*

A. By the word of God we underſtand the will of God revealed unto man being a reaſonable Creature, teaching him what to do, believe, and leave undone, *Deut.* 29. 29.

Q. *What call you the word of God?*

A. **The holy Scripture† immediatly‖ inſpired, which is contained in the Books of the Old and New Teſtament,** d 2 Tim. 3. 16.

Expo. † Q *Hath not this word been diverſly made known heretofore?*

A. This word of God hath heretofore been diverſly made known, *Heb.* 1. 1. as (1) By inſpiration, 2. *Chr.* 15. 1. *Iſa.* 59. 21. 2 *Pet.* 1. 21. (2) By ingraving in the heart, *Rom.* 2. 14. (3) By viſions; *Num.* 12. 6, 8. *Acts* 10. 10, 11. *Ador.* 1. 10 (4) By dreams, *Job* 33 14, 15. *Gen.* 40 8. (5) By Urim and Thummim, *Num.* 27. 21. 1 *Sam.* 30 7, 8. (6) By ſignes, *Gen.* 32. 24. *Exo.* 13. 21. (7) By audible voice, *Exo.* 20 1, 2. *Gen.* 22. 15. And laſtly by writing, *Exo.* 17. 14.

Q. *How is this word, revealed in writing, called?*

A. This word ſo revealed, is by excellency called, 1. The Scripture, *Gal.* 3. 22, *John* 10. 35. And 2. The holy Scripture, *Rom.* 1. 2.

Q. *Why is it called the holy Scripture?*

A. 1. In reſpect of God the Author, *Act.* 1. 16. & 4. 25. (2) The holy penmen, *Luke* 1. 28. 2 *Pet.* 1. 21. (3) The matter, 1 *Tim.* 6. 3. *Tit.* 1. 1. And (4) The end

end thereof, *Rom.* 15. 4, 2 *Tim.* 3. 17.

Q. *Why was the truth delivered to the Church in writing?*

A. The truth of God was delivered to the Church in writing, *Deut.* 31. 9. *Hos.* 8. 12. *Rev.* 2. 1. (1) That it might be preserved pure from corruption, 2 *Pet.* 2. 12, 13 15. (2) That it might be better conveyed to posterity; *Jer.* 36. 27. 28. *Deut.* 31. 19, 24, 25 26. (3) That it might be an infallible standard of true doctrine: (4) That it might be the determiner of all controversies, *Isaiah* 8. 20. *Mal.* 4. 4. *Deut.* 17 11. (5) That our Faith might be confirmed, beholding the accomplishment of things prophesied, 1 *Kings* 13. 2. *with* 2 *Kings* 23. 16. *Act.* 17. 10. 11. And (6) For the more full instruction of the Church, the time of the Messias either drawing on, *Mal.* 4. 4. or being come, *Luk.* 1. 2. 3.

Q. *What is it to be immediately inspired?*

A. ‖ To be immediately inspired, is to be as it were breathed, and to come from the Father by the Holy Ghost, without all means

Q. *Were the Scriptures thus inspired?*

A. Thus the holy Scriptures in the

Originals were inspired both for matter and words, *Luk.* 1. 70. 2 *Pet.* 1. 21.

Q. *What are the Books of the Old Testament?*

A. Moses and the Prophets, *Luk.* 4. 27.

Expos. † Q. *What mean you by the Books of the Old Testament?*

A. All the Books of holy Scripture, given by God to the Church of the Jewes.

Q. *How are they called?*

A. They are called, (1) The Law, *Luk* 16. 16. *John* 12. 34. and (2) The Prophets, *Rom.* 1. 2. & 16, 25, 26.

Q. *Why are they called Prophets?*

A. Because they were written by holy men, stirred up, sanctified, and inspired of God for that purpose, 1 *Pet.* 1. 11. *Heb.* 1. 1.

Q. *Under what heads be they ordinarily comprized?*

A. Ordinarily they are compriſed under these two heads, (1) The Law, and the Prophets, *Mat.* 22. 40. *Act.* 13. 15 *Mat.* 7. 12. or (2) The Law of Moses and the Prophets, *Acts* 28. 23. or (3) Moses and the Prophets, *John* 1. 45. *Luk* 16. 29.

Q. *Why is* Moses *distinctly named?*

A. Moses

A. Moſes is diſtinctly named from the reſt becauſe he was the firſt and cheif of the Prophets.

Q. *Whereas we read them diſtinguiſhed into* Moſes, *the Prophets, & the Pſalms, why are the Pſalms diſtinctly named?*

A. The Pſalms are mentioned particularly, *Luk.* 24.44. becauſe they are the choice& flower of all other Scripture.

Q. *Which are the Books of the New Teſtament?*

A. Matthew, Mark, Luke, and the reſt, as they follow in our Bibles.

Q. *How may it be proved that thoſe books are the word of God immediately inſpired by the holy Ghoſt to the Prophets and Apoſtles?*

A. ‖ Firſt, By the † teſtimony f of the church; * Secondly, conſtancy g of the ſaints; ‖ Thirdly, miracles h wrought to confirm the truth; i and Fourthly, by the † antiquity thereof f 2 Pet. 1. 19. g *Rev.* 6 9. h 1 *King.* 17.24. *Joh.* 3. 2. i *Jer.* 6. 16. *Heb.* 13. 8.

Expoſ. ‖ Q. *Is it expedient to know that theſe Books are the word of God?*

A. It is very expedient and neceſſary that all Chriſtians of age and diſcretion, ſhould know that the Scriptures

ptures are the very word of God.

Q. What is it to know them to be the Word of God.

A. It is to know them to be the immediate and infallible truth of God that is to be received, obeyed, and believed.

Q. Why is that expedient to be known?

A. 1. Becauſe thereby we are the better fitted to hear, read and receive the word with attention, joy, reverence, ſubmiſſion, *Acts* 10. 33. and aſſurance of Faith: which being a divine grace, muſt have a divine foundation, 2 *Tim.* 3. 15, 16. 1 *John* 5. 13. and being certain, muſt have a ſure ground, even the word of God, *John* 5. 46. *Eph.* 2. 20. *Rom* 4. 18.

2. Alſo, it miniſters no ſmall comfort in affliction and temptation, that we know whom we have truſted, 2 *Tim.* 1. 12. *Acts* 5. 29.

Q. How muſt this be known?

A. This muſt be known, not by opinion, or probable conjecture, which may deceive, but by certain and diſtinct knowledge.

Q. What is certain and diſtinct knowledge?

A. That

A. That whereby we conceive of things certain certainly as they are, and are aſſured that we conceive of them no otherwiſe then as they are.

Q. Why is ſuch a knowledge requiſite?

A. That we may be able to ſtop the mouths of Atheiſts and Papiſts, who carp againſt the truth, 2 *Cor.* 13 .3.

Q. How come we to the knowledge hereof?

A. We come not to the underſtanding hereof by ſence or diſcourſe of reaſon: But this matter is to be diſcerned and believed by Faith.

Q. What rules are to be obſerved for the better clearing of this matter?

A. For the fuller clearing of this point, ſundry rules are to be obſerved, both concerning Faith, and concerning the Scripture it ſelf.

Q. what is the firſt Rule?

A. 1. Diſtinction muſt be made between certainty of Faith, and certainty of ſence or ſight. 1 *Rule.*

Q. How are they diſtinguiſhed?

A. 1. Things believed in themſelves are more certain then things ſeen, but they are not alwayes ſo apprehended by us.

2. Cer-

2. Certainty of ſight excludes doubtings, ſo doth not certainty of Faith, it is ſufficient that it prevail againſt them, *Gen.* 15. 6, 8. 1 *Cor.* 13. 9, 12. *Judges* 6. 36, 37, 38.

Q. *What is the ſecond Rule?*

Rule 2. *A.* 2. Implicite Faith is to be diſtinguiſhed from explicite Faith.

Q. *What is Faith implicite?*

A. Implicite Faith is that by which we confuſedly believe that ſuch Books are the word of God, not underſtanding the ſence of them.

Q. *What is Faith explicite?*

A. Explicite Faith is ever joyned with a diſtinct and certain underſtanding of the thing believed, *John* 3. 2, 10.

Q. *What is the third Rule?*

Rule 3. *A.* 3. Hiſtorical Faith muſt be diſtinguiſhed from juſtifying and ſaving Faith.

Q. *What is the Faith Hiſtorical?*

A. Hiſtorical Faith ſtands in the certainty of the mind, and believes God ſpeaking in the Word.

Q. *What is Faith juſtifying?*

A. Juſtifying and ſaving Faith containes the perſwaſion and confidence of the heart, whereby we not onely be-

believe the Word of God to be the chief truth, but alſo do imbrace it as containing the chief good of man, *Jam.* 2. 19. *John* 5. 35. *Heb.* 6. 11. and 10. 22. *Eph.* 3. 12.

Q. *Why are they to be diſtinguiſhed?*

A. Becauſe all things in Scripture are not alike to be believed, neither do the ſame Arguments ſerve to beget each Faith.

Q. *What is the fourth Rule?*

A. 4 Concerning the Scripture, we muſt put difference between the Doctrine therein contained, and the writing. 4 *Rule.*

Q. *Why is this to be obſerved?*

A. Becauſe the writing is for the ſignifying of the ſence: and the knowledge and faith of both, is not alike neceſſary. The Doctrine was ever neceſſary to be believed, the manner of revealing was not alway, *John* 8. 24.

Q. *What is the fifth Rule?*

A. 5. Of Doctrines, ſome are ſimply neceſſary to ſalvation, containing the main grounds and chief Heads of Chriſtian religion; others are Expoſitions or Amplifications of the ſame, very profitable, but not of ſuch neceſ- 5 *Rule.*

ſity,

fity, 1 *Cor.* 3. 12, 13. *Col.* 2. 18, 19. *Phil.* 3. 15.

Q. What is the sixt rule?

6. *Rule.* *A.* 6. A distinction is to be put between the Scripture generally considered, in respect of the manner of revealing, and between the number and order of the Books.

Q. Why is this to be noted?

A. It being one thing to believe that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Books.

Q. What is the seaventh rule?

7. *Rule.* *A.* 7. A difference is to be made between the chiefe Author of a Book, and the instrument thereof, 1 *Cor.* 12. 3. *Matth.* 10. 20.

Q. Why is this to be noted?

A. Because it is one thing to believe that God is the Author of this or that Book: another, to believe that it was written by this or that Scribe, or Amanuensis.

Q. What is the eighth rule?

8. *Rule.* *A.* 8. The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an expres,

preſs, Hiſtoricall, and ſaving Faith: but the number and order of Books is to be believed with Faith Hiſtoricall.

Q. *What is the firſt argument to prove the Scriptures to be the word of God?*

A. The teſtimony of the Church.

Q. *What underſtand you by the Church*

A. † By the Church we underſtand not the Pope, whom the Papiſts call the Church virtuall; nor his Biſhops and Cardinals met in generall Councell, whom they call the Church repreſentative; but the whole company of Believers, who have profeſſed the true Faith; whether thoſe who received the Books of holy Scripture from the Prophets and Apoſtles or thoſe who lived after.

Q. *Under the name of the Church, do you comprehend the Prophets and Apoſtles?*

A. Under the name of the Church we comprehend not the Prophets and Apoſtles, as they were immediately choſen and called to be the pen-men of holy Scripture.

Q. *Why ſo?*

A. Becauſe they wrote not as men

in

in the Church, but above the church.

Q. *How is this testimony of the Church considered?*

A. This Testimony of the Church is considered, 1. Of the Jews. 2. Of the Christians.

1. Of the *Jewes*

Q. *What Books did the Jews receive?*

A. The Church of the Jewes, professed the Doctrine, and received the Books of the Old Testament, and testified of them that they were divivine

Q. *What things give force to this testimony?*

A. To the testimony of the Jews these things give force.

1. To them were committed the Oracles of God, *Rom.* 3. 2.

2. In great misery they have constantly confessed the same, when as by the only denying thereof they might have been partakers both of Liberty and Rule.

3. Notwithstanding the high Priests and others persecuted the Prophets while they lived, yet they received their writings as Propheticall and Divine.

4. Since obstinacy is come to *Israel*;

well, notwithstanding their great hatred to the Christian Religion, the holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which do evidently confirm the truth of Christian Religion, *Isaiah* 53. 3, 4, 5, *&c.*

Q. *What Books did the Christian Church receive?*

A. The Christian Church hath embraced the doctrine of God, and received the Books both of the Old and New Testament. 1. Of the Christians.

Q. *What things give weight to this testimony?*

A. To the testimony of Christians, two things give force, 1. Their great constancy. 2 Their admirable and sweet consent: for in other matters we may observe differences in Opinions, in this a singular and wonderfull agreement.

Q. *How many ways is this testimony of Christians considered?*

A. This testimony of Christians is considered three ways, 1. Of the universall Church, which from the beginning thereof untill these times, professing the Christian Religion to be divine, doth also professe that these

Books are of God. 2. Of the several primitive Churches, which first received the Books of the Old Testament, and the Epistles written from the Apostles, to them, their Pastors, or some they knew; and after delivered them under the same title, to their successors and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the Tongues and matters Divine) upon due trial and examination have pronounced their Judgement, and approved them to the people committed to their charge.

Q. *Of what force is this Testimony?*

A. This Testimony of the Church is of great weight and importance; 1. It is profitable to prepare the heart, and to move it to believe. 2. It is of all humane Testimonies (whereby the Author of any Book that hath, is, or shall be extant, can be proved) the greatest, both in respect of the multitude, wisdom, honesty, faithfullnesse of the witnesses; and the likenesse, constancy and continuance of the Testimony it self. 3. But this Testimony is onely humane. 4. Not the onely, nor the chief,

chief, whereby the truth and Divinity of the Scripture is confirmed. 5. Neither can it be the ground of divine faith and aſſurance.

Q. What is the 2d argument to prove the Scripture to be the word of God? 2. Argument. Conſtancy of the Saints.

A. The conſtancy of Saints.

Q. What things give weight to this Argument?

A. (1) The Saints of God of all ſorts and conditions, noble, baſe, rich, poor, learned and unlearned, old, young, married, unmarried, have acknowledged them Divine (2) They have ſuffered the moſt grievous torments, uſuall, unuſuall, ſpeedy, ſlow, even what Hell could invent or mans malice finde out, for the defence of this truth. (3) All theſe things a number numberleſſe endured: (4) And that with great conſtancy and joy, even with a chearfull heart & merry countenance, ſo that none can think they ſuffered out of weaknes pride, vainglory, or diſcontent.

Q. What is the force of this argument?

A. This patient ſuffering of the Martyrs is not teſtimony meerly humane, but partly divine: for that courage and chearfullneſſe which they ſhewed

in the midst of all torments, was not from nature, but from above.

3. Argument. Miracles.

Q. What is the third argument to prove the Scriptures to be the word of God?

A. Miracles wrought to confirm the truth.

Q. What things give force to this argument?

A. ‖ 1. Many, 2 and great wonders. 3. Such as Satan himself cannot imitate 4. Such as exceed the power of any, yea of all the Creatures in the world. 5 Such as the most malitious enemies of Gods truth could not deny to be divine, hath the Lord openly wrought by the hands of *Moses*, the Prophets and Apostles, for the confirmation of this truth, *Numb.* 11. 9. and 20. 10. *Exod.* 19. 16. 1 *Kings* 17. 24 *Mark* 16. 20 *Heb.* 2. 4. *John* 5. 36, and 9, 30, 33. *Acts* 5. 12.

A. What is the strength of this argument?

A. These miracles were sufficient to confirm the Divinity of this truth and writing to them who were eye-witnesses thereof, *Heb.* 2 3. *Joh.* 20. 20. *Judg.* 2. 7, 10. The undoubted and clear narration of them, is to us an invincible argument thereof.

Q. What

Q. What is the 4th argument to prove the Scriptures to be the Word of God? 4. Argument. Antiquity.

A. The Antiquity thereof.

Q. How doth this prove the Scriptures to be the word of God?

‖ *A.* That which is most antient, is most true and divine.

Q. Why so?

A. 1. The purest Religion is before all others. 2. There must needs be a Law before Transgression and 3. A commandment given unto man, before there could be place for the Devill to tempt him.

Q. How may the Antiquity of the Scripture be proved?

A. The Religion taught in Scripture is of greatest antiquity, because the doctrine of the Creation and Fall there handled, in all other stories whatsoever, is omitted.

Q. How else may it be proved that those Books are the word of God?

A. By 5. ‖ the k stile, † 16 efficacy, 7 sweet m* consent, 8 admirable n‖ doctrine, 9 excellent o† end, and 10 the witnesse p* of the Scripture it self, k *Gen.* 17. 1. *Psal.* 50. 1. *Isa.* 44. 24. *Exod.* 20, 1, 2, 1 *Cor.* 11. 23. *John* 3 36. 1 *Cor.* 1. 23. *Joel* 1. 1, 2. ‖ *Psal.* 19 8.

Rom. 15. 4. *Rom.* 8. 7. *Zeph.* 2. 11. *Zech.* 13. 2. *Acts* 5. 32. *Acts* 9. 5, 20, 21. *Phil.* 1. 12, 13. *Rom.* 15. 19. 2 *Cor.* 4. 8 9, 10. m *Gen.* 3. 15. and 49. 10. *Isa.* 9. 6. *Dan.* 9 24. *Mat.* 1. 18. *Acts* 10 43. n *Psal.* 119 129, 138 172. *Deut.* 4. 5, 6. o *John* 20. 31. p 2 *Tim.* 3. 16. 2 *Pet.* 1. 19.

5. Argument. The stile of the Scriptures.

Q. *What is the fifth argument to prove the Scriptures to be the word of God?*

A. The stile thereof.

Expos. ‖ Q. *What understand you by the stile?*

A By the stile of the Scripture we understand not the externall superficies of words, but the whole order, character, frame and comprehension, which fitly agreeth, (1) To the dignity of the speaker, (2) To the nature of the Argument. And (3) is tempered according to the capacity and condition of them, for whose sake it was written.

Q. *Had not every Prophet and Apostle a peculiar stile?*

A. Every Prophet and Apostle almost, had a peculiar stile; *Isaiah* is eloquent, sweet, and more adorned; *Solomon* accurate, *Jeremy* vehement and more rough; *Amos* simple: but all are divine

Q. *What*

Q. *What things declare the Majeſty of the ſtile?*

A. Theſe things declare the Majeſty of the ſtile.

1. The titles that the Author of the holy Scripture doth juſtly challenge unto himſelf; the which import (1) Independence of nature, *Exod.* 3. 14. (2) Supereminency of power and ſoveraignty, *Pſal.* 50. 1, 2. And (3) excellency both of properties and works, *Gen.* 17. 1. *Iſai.* 42. 5. and 40. 22, 26.

2. The manner uſed in teaching, commanding, promiſing, and threatning.

Q. *What manner is uſed in Teaching?*

A. Things above reaſon, hidden myſteries, ſuch as exceed all humane capacity, are unfolded, without all argumentation or furniture of perſwaſion, 1 *Cor.* 2. 7. and we are required to underſtand and believe them, relying upon the truth and credit of the revealer.

Q. *What manner is uſed in commanding?*

A. In giving the Law, no proem is uſed, but *Thus ſaith the Lord*; no concluſion, but *The Lord hath ſpoken*,

24 *Exod.* 20. 1, 2. Commandments of which no reaſon can be rendred, are enjoyned, *Gen.* 2. 17. and that which a naturall man would account fooliſhneſſe, is peremptorily and with great ſeverity required, *John* 3. 36. 1 *Cor.* 1 23, 24. no argument being brought to perſwade or confirm the equity of thoſe commands, but onely the will of the Commander.

Q. *What manner is uſed in promiſing and threatning?*

A. Promiſes above likelyhood are made to aſſure of performance, no reaſon is alledged, but, *I the Lord have ſpoken*, Iſa. 51. 22. and 53. 3, 4. and to encourage againſt difficulties and dangers preſent divine aſſiſtance is promiſed both as neceſſary and ſufficient, *Exo.* 4. 12. *Joſh.* 1. 9. *Jer.* 1. 8. *Iſaiah* 43. 5. In the matter of threatning alſo, the like notes of the Divinity of the ſtyle may be obſerved.

Q. *What further particulars may be obſerved in the majeſty of the ſtyle?*

A. (1) That without reſpect of perſons, he doth preſcribe Laws to all men, private perſons and publique Magiſtrates, whole Kingdomes and ſeverall Eſtates. (2) Com-

(2) Commanding what is diſtaſtfull to their nature, and forbbidding what they approve.

(3) Promiſing not terrene honor, but life everlaſting if they be obedient.

(4) Threatning not with rack or gibbet, but eternall death if they diſobey, *Joel* 1. 1, 2 *John* 3. 16. 1 *Sam.* 12. 25.

(5) That the Miniſters of the Lord of Hoſts do require attention, Faith and Obedience, to whatſoever they ſpeak in the name of the Lord, whether it were propheſie, commandment, or rebuke; whether they called to repentance, and reformation of things amiſſe, or exhorted to obedience, 1 *Cor.* 11. 23. *Mich.* 1. 1, 2.

Q. *Is not the maner of ſpeech in Scripture low and humble?*

A. Yes, but the low and humble maner of ſpeech uſed in holy Scripture, cannot juſtly offend any man.

Q. *Why was it penned in ſo humble a maner?*

A. (1) It was penned to the uſe and behoof both of the learned and unlearned, *Rom.* 1. 14.

(2) Though the Phraſe be plain, the matter is high and excellent, profound

found and unutterable, *Hoſ.*8.12. *Act.* 2.11.

(3) Eaſineſſe and plainneſſe doth beſt beſeem the truth: A Pearl needs not painting, nor truth to be underpropped with forreign aids; it is of it ſelfe ſufficient to uphold and ſuſtain it ſelf.

(4) It becomes not the Majeſty of a Prince to play the Orator.

(5) Though the Scripture be ſimple in word, it is great in power: no writings of Man, though never ſo well ſet forth, with wit, words, order, or depth of learning, can ſo enlighten the mind, move the will, pierce the heart, and ſtir up the affections, as doth the word of God.

(6) Neither do the Scriptures want eloquence, if the matter be well weighed: no writing doth, or can equalize them in pithineſſe of prophecying, or ferventneſſe of praying.

Q. *Give an example hereof.*

A. The ſong of *Moſes*, and the beginning of *Eſay*, in variety and force of eloquence, do farre exceed authors, Greek and Latin; if compariſon be made betwixt thoſe places,

and

and whatſoever is moſt excellently indited by man, either in Greek or Latin, you may eaſily diſcern, the one was written by a Divine, the other by a humane Spirit.

6. Argument. Efficacy of the ſcriptures.

Q. *What is the ſixth argument to prove the Scripture to be the Word of God?*

A. The Efficacy thereof.

Q. *How doth the efficacy of this word demonſtrate the Divinity thereof?*

A.† The efficacy of this Doctrine doth powerfully demonſtrate the Divinity thereof: (1) For it converts the ſoul. (2) Enlightens the eyes, *Pſalm* 19. 7, 8. (3) diſcovers ſin, *Rom.* 7. 7. (4) Convinces the gainſayer, 2 *Tim.* 3. 16. (5) Killeth and terrifieth, 2 *Cor.* 3. 6. (6) Rejoyceth the heart, *Pſalm* 19. 8. and 119. 103. (7) Quickneth, *Pſalm* 119. 50, 93. (8) Comforteth, *Rom.* 15. 4. (9) Manifeſteth the thoughts, 1 *Cor.* 14. 25. (10) Overthrows falſe Religions. (11) Caſteth down ſtrong holds, and the whole Kingdom of Satan. (12) Stoppeth the mouth of Oracles. (13) Deſtroyes Idols, 2 *Cor.* 10. 4. *Zeph.* 2. 11. *Zach.* 13. 2. And (14) remains invincible notwithſtanding all oppoſition, *Acts* 5. 38. 39.

Q. *What*

Q. What things commend the efficacy of this word?

A. Theſe things commend the efficacy of this Word.

(1) The nature thereof is oppoſite to the wiſdom and will of a naturall man 1 *Cor.* 1. 21. and 2. 14. *Rom.* 8 7. and yet it hath prevailed.

(2) It hath prevailed, not onely with the groſſe and ſottiſh Gentile who ſerved other gods, *Galatians* 4. 8 but even with the moſt fierce and bitter enemies thereof, *Acts* 9 5, 6, 20, 21.

(3) The enemyes who did oppoſe this truth were many, mighty and ſubtill.

Q. Who was the principal enemy of this truth?

A. The Devil out of his hatred againſt Gods glory, and mans ſalvation. *Eph.* 6.12. *Apoc.* 2.10.

Q. Who were his inſtruments?

A. (1) The *Roman* Emperors were his Inſtruments, (2) The reſt of the world furthering, and (3) The Jews ſtirring them up.

Q. What moved them to perſecute this truth?

A. (1)

A. (1) Their love to falſhood and idolatry: and (2) Their malice againſt the Chriſtian Religion.

Q How did they perſecute it?

A. They did with 1. incredible fury and 2. vigilancy, labour the utter abolition of this truth, *Act.* 4 27 and 9. 2. *Mat.* 10. 18, 22. *John.* 16. 2. *Act.* 13. 50. and 14. 2, 5, 19. 1 *Theſ.* 2. 15, 16.

(4) The perſons whom the Lord did chuſe to be publiſhers of this heavenly Doctrine, were (1) In number few. (2) In outward appearance ſimple, rude baſe and weak. And (3) Sometimes alſo negligent, *Mat.* 4. 18. 19, 20. *Luke* 6. 13. 2 *Cor.* 4. 7 8. *Mark* 13. 25.

(5) Theſe ſimple and weak men ſubdued the world by preaching the Croſſe of Chriſt, and preſcribing long-ſuffering and patience, 1 *Cor.* 2. 4. 1 *Theſ.* 3. 4. *Act.* 9. 16. 2 *Tim.* 3. 1, 2.

(6) The number of all ſorts, ages, conditions, ſexes and nations, who gave credit to this Doctrine, and confirmed the ſame with the loſſe of their lives

lives was innumerable, *Apoc.* 6. 9, 10.

(7) In short time a great part of the habitable world was converted, and brought to the obedience of Faith, so that *Paul filled* all places from *Jerusalem* to *Illyricum* with the sound of the Gospell, *Col.* 1. 6. *Rom.* 15. 19.

(8) The more the truth was persecuted, the more it did prevail, *Acts* 8. 3, 4. *Phil.* 1. 14.

(9) Though the Jews were wasted with many and great slaughters, yet the Scriptures did remain safe and entire in their custody, when the Hebrew Language did lie almost unknown and had perished altogether, had not the Lord provided for Religion; then by the Jews, the deadly Enemies of Christ, was the doctrine of Christian Faith preserved.

(10) To these we may adde the dreadfull Judgements of God, which fell upon the persecutors of the Christian Faith; amongst whom, some were forced at their last gasp to acknowledge the Divinity of this Word. All which things do strongly confirm the propagation, defence and conservation of this truth and Doctrine to be admirable

rable and of God.

Q. What is the 7th argument to prove the Scripture to be the Word of God? 7. Argument.

A. The ſweet conſent thereof.

Q. How doth this conſent prove the Scripture to be the Word of God? Sweet conſent of the ſcriptures.

A. The ſweet and admirable conſent which is found in all and every part of Scripture, cannot bee aſcribed to any but to the Spirit of God. each part ſo exactly agreeing with it ſelf, and with the whole, *John* 5. 46.

Q. By what inſtances may this be declared?

A. This may ſufficiently appear by comparing the propheſies of the Old Teſtament touching 1. Chriſt, 2. The calling of the Gentiles And 3 rejection of the Jewes; with the accompliſhment of them declared in the New, *Gen.* 3. 15. and 12. 2. and 49. 10 *Numb.* 24. 17. *Dan.* 9. 25. *Mat.* 1. 18. *Luke* 1. 55. and 24. 27, 44. *Acts* 26. 22. *Deut.* 32. 21. *Mal.* 1. 10, 11. *Pſalm* 2. 8. & 110. 2. *Acts* 11. 18. *Pſal.* 118. 22, 23. *Mat.* 21. 42. Such exact conſent, as here is to be found, is impoſſible to be fained of men or angels, becauſe the things foretold were removed from their knowledge

ledge and finding out, untill they were revealed.

Q. *What considerations give weight to this Argument?*

A. These considerations give weight to this Argument.

(1) The length of the time in which this writing continued; *viz.* from *Moses* untill *John*, which prevented all conceits of forgery, since they were not written in one, not yet in many ages.

(2) The multitude both of Books that were written, and of Writers who were imployed in that service.

(3) The distance of place, in which they were written, which did hinder that the Writers could not confer together, *Jer.* 2. 1, 2. and 36. 5. *Ezek.* 1. 1.

(4) The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Books as false or erroneous.

Q. *What things give weight to this silence of the adversaries?*

A. This silence of the adversaries is of great weight in this case, because they were eye-witnesses of those

thoſe things which our Saviour taught, did, and ſuffered, according as it was propheſied of him. So that they (1) Knew the Propheſies: (2) Saw the accompliſhment of them: And (3) were acquainted with that which the Apoſtles had written.

Q. *The Prophets and Apoſtles who writ the ſame Hiſtory, diſſent one from another.*

A. If the Prophets or Apoſtles who wrote the ſame Hiſtories, do ſeem to diſſent in any circumſtances, this doth nothing derogate from their authority.

Q. *Why ſo?*

A. For 1. In themſelves they differ not; the fault is our ignorance and apprehenſion. (2) By a right and juſt interpretation, they may eaſily be reconciled. (3) The diſſonancy which ſeems to be amongſt them in ſmall things, doth free them from all ſuſpition of fraud, and their ſweet conſent in all matters of importance, doth convince that they wrote by the guidance of the ſame Spirit.

Q. *Declare this more particularly.*

A. 1. If they had all written one

thing, they might ſeem ſuperfluous.

2. If each, a new Hiſtory there could appear no foot ſteps of conſent. 3. When they relate the ſame ſtory with the ſame circumſtances, they have their uſe, one ſomtimes ſpeaking more plainly then the other. And 4. when they agree in matter, but ſeem to diſſent in circumſtances, the truth is the more confirmed, an argument of fuller credit may be drawn out of that diſſent: for as the Heathen man obſerveth, Too exact diligence is neither approved of all, neither doth it want ſuſpition.

Q. *Doth not the Doctrine of the Scripture agree with all other truth whatſoever?*

A. To this ſweet agreement of holy Scripture with it ſelf, it might be further added, that it agreeth with all other truth whatſoever: there is nothing true in Divinity, which is falſe in Philoſophy, nothing in Philoſophy is repugnant to the truth in Divinity, but it may be overthrown by the principles of right and true Philoſophy.

Q. *What is the 8th argument to prove*

the

the Scriptures to be the word of God? 8. Argument Excellent matter of the Scriptures.

A. The excellent matter thereof.

Q. *How doth this prove the Scriptures to be of God?*

A. Becauſe the matter treated of in holy Scripture, is divine & wonderfull.

Q. *Declare this by ſome particular inſtances?*

A. 1. It explicates unto us the nature, properties and high acts of God, purely and holily.

2. It deſcribes the perſon of Chriſt, ſo fitly, excellently and conveniently, that if the mind of man conſider it attentively, of neceſſity it muſt acknowledge, it doth exceed the reach of a finite underſtanding.

3. It diſcovers unto us the miſery and corruption of man by nature, the incomprehenſible love of God in Jeſus Chriſt towards man, that happy reconciliation (if we may ſo ſpeak) of his juſtice and mercy by his infinite wiſdom, ordaining Jeſus Chriſt to be our Mediator.

4. It unfolds the Covenant of Grace, which God made with man after his Fall; all which can be drawn from no fountain but Divine Reve-

lation, 1 *Cor.* 2. 7, 10. *Ephes.* 3. 4, 5. *Col.* 1. 26.

5. The Scripture also contains the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Judges, *Deut.* 4. 5, 6. 7.

Q. *What notes of Divinity may be observed in the Precepts?*

A. In the precepts divers Notes of Divinity may be observed: As (1) the surpassing excellency of the act, requiring that we should deny our selves, and lead our lives according to the appointment of the Lord, *Mat.* 16. 24, 25. *Rom.* 8. 12, 13. (2) The wonderfull equity that doth appear in every commandment. (3) The admirable strangeness of some acts, which a natural man would count foolishness, yet prescribed as necessary, *John* 3. 36. and 8. 24. (4) The manner how obedience is required; *viz.* that it proceed from a pure heart, a good conscience, and faith unfained, *Deut.* 6. 5. 1 *Cor.* 13. 2. 1 *Timithy* 1. 5. (5) The perfection of the Law, commanding and allowing all good, but forbidding and condemning all sin and wickedness,

of

of what kind ſoever.

Q. *What example may be given hereof?*

A. Take a brief view of the ten commandments; Are they not, (1) Plain. (2) Pure. (3) Brief. (4) Perfect. (5) Juſt. (6) Extending to all. (7) Binding the conſcience; and (8) Reaching to the very thoughts.

Q. *What do theſe things cõmend to us?*

A. All theſe things commend unto us, 1. The Juſtice. 2. The Wiſdom. 3. The Holineſſe. 4. The Omnipotency. 5. The Omniſcience. 6. The Perfection. And 7. the abſolute ſoveraignty of the Law-giver.

Q. *What notes of Divinity may be obſerved in the promiſes and threatnings?*

A. The promiſes and threatnings annexed to the Law, will ſuffer us to acknowledge none other Author of them, but the Lord alone. For. 1 none can make them but he, becauſe he onely can give eternall life, and inflict eternal condemnation 2. Theſe are ſo ſet together with the commandments, as they can move none, but only the conſcience of him, who doth acknowledge the commandments to be divine.

9 Argument, Excellent end.

Q. *What is the* 9th *argument to prove the Scripture to be the word of God?*

A. The excellent end thereof.

Q. *What is the end of the Scripture?*

† *A.* The end of the Scripture is divine, *viz.* 1. The glory of God: and 2. The ſalvation of man; not temporal but eternal.

Q. *How may it appear that the glory of God is the end of the Scripture?*

A. Becauſe the Doctrines, Precepts, Prohibitions and Narrations, are all referred to the ſetting forth of Gods praiſe.

Q. *How doth this prove that they are of God?*

A. It ſhews that they are from above, *John* 7. 18. and 5. 41. and 8 50, 54. *Gal.* 1. 10. For, what is more equall, than that all things ſhould return thither whence they had their beginning?

Q. *How doth it appear that the ſalvation of man is the end of the Scripture?*

A. Becauſe this Word doth point out unto man, 1. What true bleſſednesſe is: And 2. How he may be reconciled unto God, being loſt by ſin.

Q. *How doth this prove them to be divine?* *A.* It

A. It is a firme demonſtration to prove unto us the Divinity thereof: For (1) What is more agreeable to the wiſdom, bounty, mercy, grace and power of God, then to reſtore man fallen, and to make him partaker of eternal happineſſe? And (2) Who can ſhew unto man, how he may be admitted unto Gods favour, having offended? or direct and lead him forward in the path of life, but the Lord alone?

Q. *What is the force of theſe Arguments?*

A. Theſe Arguments are of great force, whether they be ſeverally or joyntly conſidered; and do as ſtrongly prove that the Chriſtian Religion is onely true, as any other reaſon can, that there was, is, or ought to be any true Religion.

Q. *What is the* 10th *argument to prove Scriptures to be the word of God?* 10. Argument.

A. The teſtimony of the Scripture it ſelf. *Teſtimony of Scripture it ſelfe.*

Q. *What are the properties of this teſtimony?*

* *A.* This teſtimony of Scripture it ſelf, is (1) moſt clear: (2) Certain.

(3) Infallible. (4) Publique. And (5) Of it ſelf, worthy credit.

Q. *Why ſo?*

A. It being the teſtimony of the Lord himſelf, who is in all things to be believed.

Q. *Is this teſtimony of force to open the eyes or aſſure the heart?*

A. No, for the external light of arguments, and teſtimonies brought to confirm and demonſtrate, muſt be diſtinguiſhed from the inward operation of the holy Ghoſt, opening our eyes to ſee the light ſhining in the Scripture, and to diſcern the ſence thereof, 2 *Cor.* 1. 22.

Q. *Theſe reaſons may convince any, be he never ſo obſtinate: but are they ſufficient to perſwade the heart thereof?*

A. No, the teſtimony of the ‖ ſpirit is neceſſary q and only r all-ſufficient for this purpoſe, q 1 Cor. 2. 14. r 1 *John* 2. 20, 27.

Expoſ. ‖ Q. *Why is the teſtimony of the ſpirit neceſſary?*

A. Becauſe by nature we are blinde in ſpirituall things, 1 *Cor.* 2. 14. *Mat.* 15. 14. Though therefore the Scripture be a ſhining light, *Pſalm* 119. 105. yet unleſſe

unleſſe our eyes be opened, *Pſalm* 119. 18. *Acts* 26. 18. we cannot ſee it, no more then a blinde man doth the Sun, *John* 1. 5.

Q. *Why is the teſtimony of the Spirit all-ſufficient?*

A. (1) Becauſe the ſpirit is the author of ſupernatural light and faith, 1 *Cor.* 2. 8, 9. *Eph.* 1. 17. 1 *John* 5. 6, 10.

(2) By the inſpiration thereof were the Scriptures written, 2 *Pet.* 1. 21.

(3) The ſecrets of God are fully known unto, and effectually revealed by, the Spirit, 1 *Cor.* 2. 10.

(4) The ſame Law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, *Iſaiah* 59. 21. *Heb.* 8. 10. For which reaſons it muſt needs be that the teſtimony of the Spirit is all-ſufficient to perſwade and aſſure the heart that the Scriptures are the word of God.

Q. *What Rules muſt be obſerved to prevent miſtaking herein?*

A. To prevent miſtaking herein, obſerve theſe rules;

(1) The Spirit of God doth aſſu- 1 *Rule.*
redly

redly perſwade our conſciences that the Scriptures are of God; (1) By enlightning our eyes to behold the light. (2) By writing the Law in our hearts. (3) By ſealing up the promiſes to our Conſciences. And (4) Cauſing us ſenſibly to feel the effects thereof, 1 *Cor.* 2. 12. *Luke* 24. 45. 1 *Cor.* 14. 37. *Jeremiah* 31. 33. 2 *Cor.* 12. 2. 1 *Theſ.* 1. 5. with 1 *Theſ.* 2. 13. *Acts* 16. 14.

2 *Rule.* (2) This perſwaſion of the Spirit is more certain then can be proved with reaſon, or expreſſed in words.

Q. *Why ſo?*

A. For things doubtfull may be proved, but things in themſelves moſt clear and certain, be above all proof and reaſon, as the ſhining of the Sun needs not to be confirmed by argument to him, that hath his eyes open to ſee the light thereof.

3 *Rule.* (3) This teſtimony of the Holy Ghoſt is certaine and manifeſt to him that hath the Spirit, but private, not publique; teſtifying only to him who is endued therewith; but not convincing others, nor confirming doctrines to others.

(4) This

(4) This teſtimony of the Spirit is not to be ſevered from the word, which is the inſtrument of the Holy Ghoſt and his publique teſtimony. 4 *Rule.*

Q. *Is it not injurious to try the Spirit?*

A. It is not injurious to try the Spirit, by the word of God, 1 *John* 4 1. ſeeing this is a mutuall relation between the truth of the party witneſſing, and the truth of the thing witneſſed: and the holy ſpirit, the Author of the Scripture, is every where like unto and doth every where agree with himſelfe.

(5) The teſtimony of the Spirit doth not teach or aſſure us of the letters, ſyllables, or ſeveral words of holy Scripture, which are onely a veſſel to carry and convey that heavenly light unto us, but it doth ſeal in our hearts the ſaving truth contained in thoſe ſacred Writings into what language ſoever they be tranſlated, *Eph.* 1. 13. 5 *Rule.*

(6) The Spirit doth not lead them in whom it dwelleth, abſolutly and at once into all truth, but into all truth neceſſary to ſalvation, and by degrees, *Joh.* 16. 13. with *Act.* 1. 6. and 11. 2. 6 *Rule.*

Q. *What*

Q. *What follows hence?*

A. Hence it follows, that holy men, partakers of the ſame Spirit, may erre in many things, and diſſent one from another in matters not fundamental.

Q. *What are the properties of the Scripture?*

A. It is of 1. ‖ Divine ſ authority. 2. The rule † of t faith and manners. * 3 u Neceſſary, ‖ w pure, † x 5. Perfect, and * 6. y Plain, ſ 2 Tim. 3. 16 t *Eccl.* 12.10. *Gal.* 6.16. u *Rom.*10.14. w *Pſal.* 12.6. x *Pſal.* 19. 7. y *Prov.*8.9.

Expoſ. ‖ Q. *What is the Divine authority of holy Scripture?*

First property of the Scriptures. Its of Divine authority.

A. Such is the excellency of the holy Scripture, above all other writings whatſoever, 2 *Tim.* 3.15. 2 *Pet.* 1.19. that it ought to be credited in all narrations, threatnings, promiſes, or prophecies, 1 *Tim.* 1. 15. *Heb.* 11. 11. 2 *Pet.* 1. 19. and obeyed in all commandments, *Job* 22. 22. *Jer.* 13.15. *Rom.* 1. 5.

Q. *Whence hath it this authority?*

A. From God the Author thereof, he being of incomprehenſible wiſdom, *Pſalm* 147. 5. great goodneſſe, *Exod.* 18. 9.

18. 9. *Pſal.* 34. 8. *Rom.* 11. 22. abſolute power and dominion, *Gen.* 17. 1. *Pſal.* 50. 1, 2. and truth, that can neither deceive nor be deceived, *Rom.* 3. 4. *Tit.* 1. 2. *Heb.* 6. 18.

Q. *Doth the authority of the Scripture wholly depend upon God?*

A. The authority of the Scripture doth onely and wholly depend upon God the Author of it.

Q. *May not one part of Scripure be preferred before another?*

A. Though one part may be preferred before another, in reſpect of excellency of matter and uſe, *Can.* 1. 1. 1 *Tim.* 1. 15. yet in authority and certainty every part is equal.

Q. *Is any other writing of equal authority to the Scripture?*

A. Only Scripture is of Divine authority, *Gal.* 1. 8. *Mat.* 17. 5. 1 *Cor.* 11. 23.

† Q. *How may it be proved that the Scripture is the rule of faith & maners?* 2. Property. Rule of Faith and Manners.

A. Becauſe the Scriptures are, (1) The word of Chriſt, *Col.* 3. 16. whoſe word is upright, *Eccl.* 12. 10. *Phil.* 3. 16. (2) The firſt truth, *Heb.* 13. 8. (3) Received by immediate, divine Revelation, 2 *Pet.* 1.

21.

21. (4) Delivered to the Church. (5) Sufficient to make the man of God perfect in all good works 2 *Tim.* 3. 16, 17. (6) The treaſury whence all doctrines muſt be taken, 1 *Pet.* 4. 11. *Acts* 26. 22 *Luke* 16. 29 (7) The touchſtone whereby thou muſt be tried, *Act* 17. 11. *Iſaiah* 8. 20. and (8) Without which, error in doctrine and manners is unavoidable, *Matth.* 22. 29.

The third property neceſſary.

Q. *How is the word neceſſary in reſpect of ſubſtance?*

* *A.* In reſpect of ſubſtance, the word of God was always neceſſary, *Eph.* 2. 20. without which we could 1. Neither know, Nor 2. worſhip God aright, *Heb.* 11. 3, 6. *Mat.* 22. 29. *John* 20. 31. 2 *Tim.* 3. 16. *Rom.* 15. 4. *Luke* 24. 26, 27.

Q. *How is it neceſſary in reſpect of the maner of revealing?*

A. In reſpect of the manner of revealing in writing, the Scriptures were neceſſary, ever ſince it pleaſed God after that maner to make known his will, *Deut.* 17 18. *Joſh.* 1 8. *Rom.* 15. 4. *Luk.* 1. 3. *Jude* v. 3 and ſo ſhall be to the end of the world 1 *Cor.* 10. 11. *Rev.* 22. 18.

The fourth property, pure.

Q. *How is the Scripture pure?*

‖ *A.*

‖ *A.* This blessed word of God is free from all, even the least, stain of folly, error, falshood or unjustice, *Psalm* 119.138, 140. *Prov* 30. 5. *John* 17.17. all things being laid down holily and truly, both for substance, circumstance and manner of speaking, *Psal.* 51. 1. *Mat.* 1.25.

Q. *What is the perfection of the* Scripture?

Fist property, perfect.

† *A.* Whatsoever was, is, or shall be necessary or profitable to be known, believed, practised or hoped for, that is fully comprehended in the Books of the Prophets and Apostles, *Luk* 16.29, 31. *John* 5.39. *Rom.* 15. 4. *Gal.* 1. 8, 9. 2 *Tim.* 3. 15. 16, 17.

Q. *What things are to be observed, that the perfection of the Scripture might more easily appear?*

A. The perfection of the Scripture will more plainly appear, if we consider, (1) That Religion for the substance thereof, was ever one and unchangeable. *Heb.* 13, 8. *Eph.* 4. 5. *Jude* 3. *Acts* 26. 22. *Tit.* 1. 1, 2.

(2) The Law of God, written by *Moses* and the Prophets, did deliver whatsoever is needfull for, and behoovefull

hoovefull to the salvation of the *Israelites, Deut.* 4. 2. and 12. 32. *Psal.* 1. 2. *Mal.*4. 4. *Hos.* 8. 12. *Luke* 10. 26.

(3) Our Saviour, 1. Made known unto his Disciples the last and full will of his heavenly Father, *John* 14. 26. and 15. 15. and 16. 13. and 1. 18. and 2. What they received of him, they faithfully preached unto the world, *Acts* 20. 27. 1 *Cor* 15. 1, 2, 3. *Gal.* 1. 8. 1 *John* 1. 3. and 3. The sum of what they preached is committed to writing *Acts* 1. 1, 2. *John* 20. 31. 1 *John* 5. 13. with *Acts* 8. 5. 1 *Cor.* 2. 2. *Rom.* 10. 8, 9, 10.

(4) There is nothing necessary to be knowne of Christians, over and above that which is found in the Old Testament, which is not plainly, clearly and fully set down, and to be gathered out of the writings of the Apostles and Evangelists.

Q. *Is the whole Scripture perfect, or the particular Books thereof?*

A. In the whole body of the Scripture, all doubts and controversie are perfectly decided, *Isaiah* 8. 20. *Mat.* 22. 39, 40. *Deut.* 17. 8, 9, 10, 11, 12. 2 *Tim.* 3. 16, 17. and every particular

Book

book is ſufficiently perfect for the proper end thereof.

Q. What uſe is to be made hereof?

A. Unwritten traditions, 1 *Cor.* 4. 9. new articles of faith, *Jer.* 7. 31, & 19. 5. & new viſions & revelations, are now to be rejected, *Heb.* 1.1. *Joh.* 4.25. *John* 15.15. & 16.13. with *Matth.* 28. 19. 2 *Cor.* 3.6,8,11. with *Heb.* 8.13.

Q. How is the Scripture eaſie?

6. Property Plain.

* *A.* In themſelves the whole Scripture is eaſie. *Pſal.* 119.105. 2 *Pet.* 1.19. *Prov.* 14.6 for ſuch excellent matter could not be delivered in more ſignificant and fit words, *Act*, 1.16. with *Eph.* 1. 17. But all things in Scripture are not alike manifeſt, 2. *Pet.* 3.16.

Q. What Rules are to be obſerved touching the plainneſſe of Scripture in reſpect of us?

A. 1. The Gentiles by nature have the Law written in their hearts, *Rom.* 2.14. (2). But to a naturall man the Goſpel is obſcure, accounted fooliſhneſs, 1 *Corinthians* 1. 21. and 2. 14. (3). Things neceſſary to ſalvation are ſo clearly laid down, that the ſimpleſt indued with the ſpirit, cannot bee altogether ignoranr of the ſame, *Iſa.* 54.

John 6.45. *Deut.* 30.11. *Matth.* 11. 25. 2 *Cor.* 4.3. But (4) to them who are in part illightned, 1 *Cor.* 13.12. many things are obscure and dark, 1 *Cor.* 13.9.

Q. *Why are many things in the Scripture obscure and dark to them who be in part illightned?*

A. (1) To tame the pride of mans nature, 2 *Cor.* 12.7. (2) To work in us a reverence to the Scripture, 2 *Pet.* 3.16, 17, 18. (3) To stir us up with care and diligence to read, pray, hear, *&c.* and use Gods meanes to grow in knowledge, *Prov.* 2.34,5. And (4) to enforce acknowledgement that all heavenly wisdom doth come from above, *Prov.* 2.6. *Jam.* 1.35. 1 *Kings* 3.9. *Job* 28.23.

Q. *For what end was the Scripture written?*

A. To z (1) Teach ‖ (2) Instruct. (3) Convince. (4) Correct. And (5) Comfort, z 2 Tim. 3.16, 17. Rom. 15.4.

Expos. ‖ Q. *In what doth the Scripture teach, instruct, convince, correct, and comfort?*

A. The Scriptures doth (1) Teach sound

ſound Doctrine. (2) Diſprove error. (3) Correct iniquity. (4) Inſtruct to righteouſneſſe. And (5) comfort in the path of holineſſe, 1 *Tim.* 1. 10, 11. *Tit.* 2. 12. 1 *Theſ.* 3. 3, 4. *Heb.* 12. 1, 2.

Q. *How is it proved that the Scripture was written for theſe ends?*

A. Becauſe it was given to ſhew unto man the way of life and ſalvation.

Q. *Why was the Scripture given to teach and inſtruct?*

A. Becauſe faith and obedience is the way to happineſſe, and the whole duty of man is faith working by love, which man could not learn of himſelf, *Rom.* 1. 5. *Tit.* 1. 1, 2. 2 *Tim.* 1, 13. *Gal.* 5, 6. & 6. 15.

Q. *Why was it given to convince and correct?*

A. Becauſe the way to happineſſe is aſſaulted, (1) With ignorance. (2) Error. (3) Superſtition. And (4) prophaneneſſe, 1 *Tim.* 1. 6, 19, 10. 2 *Pet.* 2. 1, 2, 3.

Q. *Why was it given to comfort?*

A. Becauſe the ſame way to happineſs is beſet with many afflictions, 2 *Tim.* 3. 12,

Q. Doth the knowledge of the ſcriptures belong unto all men?

A. Yes, ‖ all men are not onely allowed, a but exhorted and b commanded to read, hear and c underſtand the Scripture, a John 5. 39, b *Deut.* 17.18,19. *Rev* 1.3. c *Act* 8.30.

Expoſ. ‖ *Q. Why are the Scriptures to be read and underſtood of all men?*

A. ℣. Becauſe the Scriptures teach the way of life, *Prov.* 2. 9. *Luke* 16. 29. *Acts* 24.14. & 13. 11, 46. *Pſal.* 16. 11. *John* 6. 6, 8. (2) Set forth the duties of every man in his place and eſtate of life, *Deut.* 17. 17, 18, 19, 20. *Joſh.* 1. 8. *Pſalm* 119. 24. 2 *Chron.* 23. 11.. 1 *Tim.* 4. 14. and 5. 1. &c. 2 *Tim.* 2. 16. 17. (3) Are the ground of Faith, *Rom.* 4. 20. 2 *Chron.* 20. 20 1 *Tim.* 1. 15. (4) The epiſtle of God ſent to his Church, *Hoſ.* 8. 12. *Rev.* 2. 1, 8, 12. (5) His Teſtament, wherein we may find what Legacies he hath bequeathed unto us, 2 *Cor.* 3. 14. 16. *Heb.* 10. 16. *John* 14. 17. (6) The Sword of the Spirit, *Eph.* 6. 17. (7) Being known and imbraced, they make a man happy. *Pſalm* 119. 97, 98. *Luke* 10. 42. and 16. 29. *Pſalm* 1. 2. *Rev.* 1. 3.

but

but (8) Being neglected or contemned, they plunge men into all miſery, *Heb.* 2.3. *Mat.*22.29. *Pſalm* 50.16.

Q. What ſort of men ought to reade the Scripture?

A. All men of what age, eſtate, quality or degree ſoever, ought to acquaint themſelves with the word of God, 1 *John* 2.14, 15. *Pſal.*119 9. *Acts* 17. 11. *Deut.* 6. 7. *Acts* 18 25. 28.

Q. What motives may encourage the weake, and the ſtrong Chriſtian alſo to reade the word of God?

A. (1.)Becauſe it was given of God, for the benefit and behoofe of all ſorts, *Rom.* 15. 4. (2) It being milke for babes, and meat for ſtrong men, 1 *Cor.* 3. 1, 2. *Heb.* 5. 13. (3) It being plaine and eaſie to inſtruct the ſimple, *Prov.* 1. 4. *Pſal.*19.7. (4) & full of hidden wiſdome to exerciſe the ſtrong, and ſatisfie the wiſe, *Col.* 2. 3. 1 *Cor.* 2. 7. *Prov.* 1. 5. (5) That both ſorts may be able to try the Spirits, 1 *John* 4. 1. (6) That they might be wiſe unto ſalvation. (7) And grow rich in all ſpirituall knowledge and underſtanding, *Col.* 1. 10. and 2. 2. and 3. 16.

Q. *The Scriptures were written in Hebrew and Greek, how then ſhould all men read and underſtand them?*

A. They ought to be d tranſlated ‖ into known Tongues e and † interpreted, d 1 Cor. 14. 18, 19, e Neh. 8. 8. Acts 8. 35,

Expoſ. ‖ Q. *Why are the Scriptures to be tranſlated into a known tongue?*

A. 1. Becauſe the Prophets and Apoſtles preached their doctrines to the people and nations in their known languages, *Jer.* 36. 15, 16. *Acts* 2. 6. (2) Immediately after the Apoſtles times, many tranſlations were extant. (3) All things muſt be done in the congregation unto edifying, 1 *Cor.* 14. 26. but an unknown tongue doth not edifie *Gen.* 11. 4. And (4) all are commanded to try the Spirits, 1 *Theſ.* 5. 21. 1 *Cor.* 10. 15.

† Q. *Why are the Scriptures to be interpreted?*

A. Becauſe the expounding of Scripture is (1) Commanded by God, 1 *Cor.* 14. 1, 2, 3 4. and 3. 39. (2) Practiſed by the godly, 1 *Cor.* 4 16, 21. and 14. 27. *Matth.* 1. 23. 1 *Cor.* 14. 19. And (3) is profitable both for the un-

unfolding of obſcure places, *Neh.* 8. 8. and applying of plain Texts, 1 *Cor.* 11. 23, 24, 28, 29.

Q. *In what things doth it ſtand?*

A. It ſtands in two things. 1. In giving the right ſence, *Matth.* 13. 38. *Acts* 2. 29, 30. *Gal.* 3. 16. (2) In a fit application of the ſame, *Acts* 2. 16. and 1. 16. 1 *Cor.* 14. 24. 2 *Peter* 1. 12.

Q. *Is the ſence of the Scripture one, or manifold?*

A. Of one place of Scripture, there is but one proper and natural ſenſe, though ſometimes things are ſo expreſſed, as that the things themſelves do ſignifie other matters, according to the Lords Ordinance, *Gal.* 4. 24, 34. *Exod.* 12. 16. with *John* 29. 36. *Pſal.* 2. 1. with *Acts* 4. 24, 25, 26.

Q. *Are we tyed to the Expoſition of Fathers?*

A. We are not neceſſarily tyed to the expoſition of Fathers or Councels, for the finding out of the ſenſe of the Scripture, *Rom.* 3. 4. *Mat.* 5. 27, 28, 31, 32, 33, 34, 38, 39, 43, 44.

Q. *Who is the faithful interpreter of the Scripture?*

A. The holy Ghost speaking in the Scripture, is the only faithfull Interpreter of the Scripture, *Luke* 1. 70. 1 *Cor.* 2. 10, 11. *John* 14. 26. *Isaiah* 55. 4.

Q. What be the means to finde out the true meaning of the Scriptures?

A. The meanes to find out the true meaning of the Scripture, are (1.) Conference of one place of Scripture with another, 2 *Sam.* 24. 1. with 1. *Chron.* 21. 1. *Isaiah* 28. 16. with *Romans* 9. 33. *Isaiah* 65. 1, 2. with *Romans* 10 20, 21. *Micah.* 5. 2. with *Matt* 2. 6. *Matthew* 26. 34. with *Marke* 14. 30. (2) Diligent consideration of the scope. (3) And circumstances of the place, *Mat.* 22. 31, 32. *Acts* 2. 29. as the occasions and coherences of that which went before, with that which followeth after. (4) Consideration of the matter whereof it doth intreat, 1 *Cor.* 11. 24, 25, 26. (5) And circumstances of persons, times, and places, *Acts* 13. 36. 37. (6) Also consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, *John* 15 1. *Mat.* 26. 26.

John

John 14. 6. *Exod.* 12. 11. *John* 6. 35, 1 *Cor.* 10. 16. (7.) And knowledge of the Arts & Tongues wherein the Scriptures were originally written, 1 *Cor.* 12.10. *Acts* 2.3,4. (8) But alwaies it is to be obſerved, that obſcure places are not to bee expounded contrary to the rule of faith ſet downe in plainer places of the Scripture. *Rom.* 2.18 20. and 12.6. 2 *Tim.* 1.13. *Acts* 13. 33, 36,37. *Rom.* 9.7.

Q. *What doth the Scripture ſpecially teach us?*

A. **The ſaving ſ knowledge ‖ of God, † and Jeſus Chriſt,** ſ John 17 3. Col. 2.1,2.

Expoſ. Q. *Why is knowledge neceſſary?*

A. Becauſe Knowledge is, (1) The ground of obedience, 1 *Chr.* 28. 9. *Acts* 26.18. (2) A rich gift of Grace, *Marke* 4.11. (3) The firſt Grace that God giveth unto his Children. 1 *John* 2. 20, 27. and 5. 20. *John* 16. 4. and 6. 63. (4) The foundation of all other graces, *Prov.* 19. 2. *Pſal.* 9. 10. *Hoſea* 4. 6. *Iſaiah* 11. 9. (5) The guide of our affections, & directer of our actions, *Pſal.* 119. 9, 100, 101. *Prov.* 2. 10, 11, 12.

Iſaiah

Iſaiah 30. 21. And (6) without it, zeal is little worth, *Rom.* 10. 2. ſacrifice was vain, *Hoſ.* 6. 6 and devotion was but ſuperſtition, *Acts* 17. 22, 23.

Q. *When is knowledge ſaving?*

A. When it is made by the work of the holy Ghoſt, to be effectual to ſincere faith, love, fear and obedience, then it is ſaving, *John* 17. 3. *Iſa.* 53. 11.

Q. *Why muſt we know God?*

‖ *A.* We muſt know God becauſe otherwiſe, (1.) We cannot deſire, *John* 4. 10. (2) Obey, 1 *John* 2. 4. Nor (3) have communion or fellowſhip with him, 1 *John* 1. 5, 6, 7.

Q. *Why muſt we know Chriſt?*

† *A.* We muſt know Chriſt, (1) Becauſe ſin hath made a ſeparation between God and us, *Iſa.* 59. 2. ſo that we cannot be received into Gods favour, or have communion with him, without a Mediator, *Eph.* 1. 3, 5. *Rom.* 3. 25. *Eph.* 2. 18. 1 *John* 2. 1, 2. *Heb.* 10. 21. 22. *John* 14. 6.

(2) God in Chriſt, or God and Chriſt, is the object of Chriſtian Religion, *Coloſſ.* 3. 17. 1 *Pet* 1. 21. *John* 14. 1. *Heb.* 1. 6.

Q. *How doth it appear that this knowledge is excellent?* *A.* (1)

A. (1) Becauſe Chriſt is the image of the inviſible God, *Col.* 1. 15. the brightneſſe of his glory, and the expreſs image of his perſon, *Heb.* 1. 3.

(2) In whom, with open face we behold, as in a glaſs, the glory of the Lord, 2 *Cor.* 3. 18. *John* 14. 9.

(3) In whom are hid all the treaſures of wiſdom and knowledge, *Col.* 2. 3.

Q. *How may it appear that the knowledge of God and Chriſt is ſufficient?*

(*A.*) 1. Becauſe the Apoſtles, who preached unto the world the whole counſel of God neceſſary to ſalvation, did preach nothing, *Acts* 8 5. *Rom.* 10. 8, 9. *Acts* 28. 31. (2) did deſire to know nothing, but Jeſus Chriſt and him crucified, 1 *Cor.* 2. 2. *Phil.* 3. 8. (3) Of him they wrote, that our joy might be full, 1 *John* 4. 1. And (4) the Lord, who forbids us to glory in any thing beſide, doth command us to glory in this, that we know him in Chriſt, *Jer.* 9. 23. 1 *Cor.* 1. 30, 31.

Q. *What be the properties of this knowledge?*

A. This knowledge is, (1) Neceſſary. (2) Eaſie. (3) Excellent. (4) Sufficient.

Sufficient. (5) Sound. And (6) comfortable, 2 *Cor.* 4.3,4. *Acts* 8.8.

Q. *How may it bee proved that there is a God?*

A. By the g || 1 works, and † h 2 wonders which are seen, 3 the testimony i of * conscience, the 4 k powers || of the soul, and the 5 l practises † of Satan, g Psalm 19 1,2. Isa. 41.23. Romans 1.20. Acts 14.17. Job 12.7,8,9. *h* Exod. 8.19. and 9.16. *i* Rom. 2.15. Isa. 33.5. 14. & 53 5. *k* Zach. 12.1, Psalm 94.8,9,10. *l* Rev. 12.7,10.

1 Argument. *The works God.*

Expos. || Q. *What reasons may bee drawn from the works of God, to prove that there is a God?*

1. *Reason*

A. 1. The first creature was made of nothing, otherwise it could not bee subject to change and alteration: and all creatures are finite, compounded, imperfect, unable to make or sustain themselves, therefore of necessity there must be a first cause, in power infinite, most perfect and of it selfe, that gives Beeing and Continuance unto all things.

2 *Reason*

2. Nothing can bee the cause of it selfe: for then it should bee both the cause and the effect, both before and after

after it ſelf, therefore all things have their beginning from one firſt and ſupream cauſe which is God.

3. Amongſt things created we may obſerve a ſeries of cauſes, and an order in the things themſelves; but order is from one firſt, and leads us unto one firſt. 3 *Reaſ.*

4. All things, even things without life, ſenſe and reaſon, which cannot move voluntarily, or intend an end, are directed orderly unto an end; therefore there is one wiſe, good, and chief directer of all things, which is God 4 *Reaſ.*

5. The greatneſſe, perfection, multitude, variety and concord of things exiſting; the form and continual ſuſtentation of the World, do ſhew that all things do depend upon ſome one, wiſe and perfect good, from whom they have their being and preſervation. 5 *Reaſ.*

† *Q. What underſtand you by wonders?* 2 Argument. *Miracles.*

A. By wonders we underſtand viſible and apparant works, extraordinarily wrought, not onely above the ordinary courſe of nature, but ſimply above

above the power of nature.

Q. *How many wayes may works be above the power of nature?*

A. Two ways, 1. Either in reſpect of the work it ſelf, 2. or the maner of doing.

Q. *How do theſe wonders prove that there is is a God?*

A. Theſe effects do convince, that there is an infinit power that is above, and doth over-rule all things: for every principal and primary cauſe is more excellent then the effects thereof.

3. Argument. Teſtimony of Conſcience.

* Q. *What are the Acts of conſcience in reſpect of things paſt?*

A. The conſcience doth 1. Regiſter; 1. Bring to remembrance: And 3. Bear witneſſe of the cogitations, words and actions of all men.

Q. *What are the acts of conſcience in reſpect of things well done?*

A. It doth (1) Excuſe; (2) And comfort in well-doing againſt the diſgraces, ſlanders, and perſecutions of the world.

Q. *What are the acts of conſcience in reſpect of things done evil?*

A. It 1. Doth accuſe: 2. And terrifie

rifie for ſin ſecretly committed, which never did, nor ſhall come into the knowledge of men.

Q. *What are the acts of conſcience in reſpect of things to be done?*

A. 1. It doth incite to holineſſe: And 2. curb and bridle from iniquity.

Q. *How doe theſe Acts prove that there is a God?*

A. This is a manifeſt token and proof, that there is a ſupream Judge, who hath given a Law binding the conſcience, doth obſerve all our thoughts, devices, words and works, and will call us to an account and reckoning.

Q. ‖ *What arguments may be brought from the powers of the ſoul to prove that there is a God?* 4. Argument. Powers of the ſoul.

A. The ſoul is a ſpirituall, inviſible and immortal ſubſtance, endued with power to underſtand and will; but the ſoul and the power thereof, is not of and from it ſelfe: therefore it muſt proceed from another cauſe, which is power, wiſdom, and underſtanding it ſelf, and that is God.

2. In the underſtandiug there are certain

certain principles, wherby it diſcerneth truth and falſhood, good and evill; this gift man hath not of himſelf, therefore it ſprings from a ſupream and moſt wiſe underſtanding, the principal cauſe being ever more excellent then the effect.

3. The mind is not ſatisfied with the knowledge, nor the will with the poſſeſſions of all things in this world, but ſtill they ſeek, and earneſtly thirſt after ſome higher good: there is therefore a ſoveraigne truth and chief good, which being perfectly known and enjoyed, will give contentment.

4. By the powers and faculties of the Soul, man is capable of happineſſe, or of the chief good: but in vain ſhould he be made capable thereof, if there were not a chief good to be poſſeſſed and enjoyed.

5. Argument: Practiſe of Satan.

† *Q. How do the practices of Satan prove that there is a God?*

A. 1 By the aſſaults and ſuggeſtions of Satan we feel there is a Devil: may we not then certainly conclude that there is a God?

2. Satan labours by all means to extinguiſh the light of the Goſpel, to lead

lead men on in ignorance, error and prophaneſs, and to turne them out of the path of holineſs: Now why ſhould *Satan* war thus againſt God his word, and Saints, why ſhould he ſeek Gods diſhonour and mans deſtruction, if there were not a God, a law, and an everlaſting life.

Q. *How elſe?*

A. By the ‖6 conſent of nations, † 7 defence m of the church, * 8 ſupport and n comfort of the godly; 9 but principally by the o Scripture, *m* Pſalm 9. 16. and 58. 11. *n* Jer. 33. 9. *o* Iſaiah 42. 8.

Expoſ. Q. *How doth the conſent of Nations prove that there is a God?*

A. (1) All nations in every age, time and place of the world, have acknowledged that there was a God. 6 *Argument. Conſent of nations.*

(2) The *Gentiles* could not endure him who denyed a divine power.

(3) They adored ſtocks, ſtones, bruit beaſts, and the baſeſt creatures, rather then they would have no Deity at all.

(4) They were zealous and forward in the worſhip of their Idols, which ſhewes, that though they acknowledged not the true God, yet they knew

there is a God to whom divine worship is due.

(5) Such as have studied to become Atheists, could never blot this truth out of their consciences; but the majesty of God hath affrighted, and his terrors made them afraid.

7 Argument Defence of the Church.

Q. *How doth the defence of the church prove that there is a God?*

† *A.* (1) The Devill with great malice and fury, and ungodlymen with all their might, authority, malice and policy, have laboured to find out and extirpate all those that call upon the name of the Lord Jesus; but they have been miraculously hid, preserved and defended by the Lord.

(2) God hath wondrously frustrated all the devices of the wicked enemies of his Church; and by the means they practised to root it out, it was encreased.

(3) God fought from Heaven against the persecutors of his children, and executed upon them the fiercenesse of his displeasure: dreadful judgements did overtake many of them and such horrour fell upon some, that they were forced to leave their places of

favour

favour and rule, and betake themselves to a solitary and private life.

8 *Argument.* Support and comfort of the godly.

Q. *How doth the support and comfort of the godly prove that there is a God?*

A. The Lord hath (1) armed his children with invincible courage and fortitude to endure disgrace, contempt, poverty, death, and the most exquisite torments that hell could invent. (2) He hath supported them under the burthen of an accusing conscience. (3) He hath inwardly refreshed them as it were suddenly with sweet peace and consolation. (4) And by the power, strength & comfort of the Holy Ghost, he hath enabled them to sing Psalms in prison, and in the midst of the fire; which courage, strength, and comfort of theirs doth plainly demonstrate that there is a God. (5) Especially if you compare it with that fear, faintnes & unquietnes, vexation & deadness, which is in other men, when they suffer anything.

Q. *What is God?*

A. He is *p* a ‖ spirit, having, *q* his Being of † himself. *p Ioh.* 4. 24. *q Exod.* 3. 14.

Expos. ‖ Q. *What meane you by this, that God is a Spirit?*

A. That God is, 1. A ſpiritual 2. Inviſible. And 3. immateriall ſubſtance 1 *Tim.* 1. 17 *Luke* 24. 39.

Q. *What is meant by this, having his being of himſelfe?*

† *A* That God is without beginning, *Pſalm* 90. 2, and 93. 2. *Iſa.* 43. 12, and 44. 6. and without cauſe, *Apoc.* 1. 8, *Iſaiah* 41. 4. and 43. 10. and 48. 12.

Q. *What followeth hence?*

A Therefore he is (1) Without compoſition. (2) infinite *Pſalm* 147. 5, and 145. 3. *Exod.* 3, 14, (3) Eternal, *Prov.* 8. 20, 22, 23. *Rom.* 16. 26. (4) Incomprehenſible, *Exod.* 32. 22, 23. 1 *Tim.* 6. 16. 1 *Kings* 8. 27. *Iſaiah* 66. And (5) unchangeable, *Jam.* 1. 17. *Mal.* 3. 6.

Q. *How many Gods be there?*

A. **Onely** r **one** ‖ **God and** † **three Perſons, the Father, Son, and Holy Ghoſt,** r Deut. 6. 4. 1 Cor. 8. 4, 6. Mat 28. 19, 1 *John* 5. 7.

Expoſ. ‖ Q. *How may it be proved that there is but one God?*

A There can be but one, 1. Omnipotent, *Dan.* 4. 35. 2 Infinite. 3 Eternall. 4. Moſt perfect. 5 Firſt cauſe. And 6. Directer

6. Director of all things. (2) All things are referred to one firſt, *Rom.* 11. 35. *Apoc.* 1; 8, and 4, 11.

Q What is a perſon?

† *A* A perſon generally taken, is one entire, ſubſtance, not common to many, endued with life and underſtanding, will and power.

Q What is a perſon in the Trinity?

A. A perſon in the God-head, is the God-head reſtrained, or diſtinguiſhed by his perſonal property *John* 14. 19 and 15. 1.

Q Is the Divine nature common to all three perſons?

A The whole divine nature being indiviſible, 1 *Cor.* 8.6. is common to all three perſons, Father, Son, and Holy Ghoſt, *Acts* 4 24 2 *Cor* 1. 3 *John* 1 1. *Rom.* 9. 5 *Heb* 1. 8 *Num* 12. 6, 7; with *Acts* 1.16, *o Peter* 1. 11 *Heb* 11. *Acts* 4 25 with 2 *Peter* 1 21.

Q What followeth hence!

A. Hence it followeth (1) that whatſoever doth abſolutely agree to the divine nature, or is ſpoken of the divine nature by relation unto the Creatures, that doth agree likewiſe to every per-

on, in Trinity, *John* 1. 1. *Prov.* 8. 22. *Apoc.* 1. 8. *Mat.* 18. 20. *John* 3. 13. *Job* 26. 13. and 33. 4. *John* 14. 26. *Luke* 1. 35.

(2) That every perſon in Trinity is equal in glory and Eternity, *John* 10. 30. *John* 17. 5. *Phil.* 2 6. *Eph.* 1. 17. with *John* 1. 2, 14.

(3) And that there is a moſt near communion and union between them.

Q. *Wherein ſtands this near union and communion?*

A Herein it ſtands: (1) Each one is in the reſt and with the reſt, *John* 14. 10, 11. *John* 1. 1. And (2) every one doth poſſeſs, love and glorifie each other, *Prov*, 8. 22, 30. *John* 17. 5. working the ſame things. *John* 5. 19.

Q. *What is the Father?*

A. The Godhead conſidered with the perſonal property of begetting, is the Father, *&c.*

Q. *What is the property of the Father?*

A. **To be of himſelf, and t to ‖ beget his Son,** t *Iohn* 1, 18 and 3. 18.

Expoſ. ‖ Q. *Doth the Divine nature bege:?*

A. The Divine nature doth neither beget

beget, nor is begotten.

Q. *How then doth the Father beget the Son?*

A The Father doth beget the Son by an eternall and neceſſary communication of his eſſence, wholly and indiviſibly to his Son, which yet he wholly retaineth in himſelf, *John* 1. 1. *Prov.* 8. 22, 23.

Q. What is the property of the Son?

A, To be u begotten of the Father

u *John* 3 18.

Q. What is the property of the holy Ghoſt?

A, To proceed from the w Father and x the Son, w John. 15. 26. x Rom. 8. 9. *Gal.* 4. 6

Q *The nature of God is infinite and incomprehenſible, how then may we conceive him?*

A. By his y properties, || and by his z works, y Exod 34. 6, 7. z *Pſal.* 19 1, and 8 1 Joh 36, 24, *&c.* and 37. 1, 8.

Expoſ. || Q *What is a property in God?*

A A property in God, is that whereby his divine nature is known in it ſelf, and diſtinguiſhed from all other.

Q. *Do the properties in God differ from the Divine Eſsence, or one from another?*

A The properties in God do not really differ from the Divine Eſſence, nor one of them from the other, but onely in our maner of conceiving.

What followeth hereupon?

A Hence it ſolloweth, that every property in God is inſeparable and incommunicable.

Q What are his properties?

A **He is** ‖ 1 **moſt awiſe,** † b 2 **ſtrong,** c* **good,** d ‖ 4 **gratious** e† 5 **juſt,** f* 6 **merciful,** g 7 **perfect,** h† 8 **bleſſed, and** i* 9 **glorious,** *a* Rom. 16. 27. *b* Job 12. 13. *c* Mat. 19. 17. *d* Exod. 33. 19. *Rom.* 5. 8. *e* Pſal. 145. 17, *f* Pſalm 103. 11. & 145, 8, 9. *d* Mat. 5, 48. Job 35. 7, 8. *h* Mark 14. 16. Rom. 9, 5, *i* 1 *Cor.* 2, 8.

Expoſ. ‖ Q. *What is wiſdom in God?*

A Wiſedom is that whereby God doth perfectly know, (1) Himſelf, *Mat.* 11. 27, *John* 1 18, and 7, 29, 1 *Cor*, 2, 10, 11. (2) And all things: (3) And actions, 1 *John* 3, 10 *John* 16, 20, and 21, 17, (4) With all their circumſtances 1 *Sam:* 23, 11, 12, *Matth:* 11, 21 and

24.

24. 22, *John* 7. 30, diſcerning a moſt wiſe reaſon of them.

Q What be the parts of wiſdom?

A Two, 1 Knowledge, 2. Counſel.

Q How doth God know all things?

A B (1) one *Heb.* 4 13, (2) Infinite, *Pſa.* 139, 6, & 147, 5. *Iſa.* 40, 28, (3) Eternal, *Eph.* 1. 4 (4) Simple, *Exod.* 3, 14. And (5) unchangeable act of his underſtanding, *Iſa.* 46, 10. 1. *Knowledge.* 2. *Counſel.*

Q After what maner doth God know all things?

A 1. Clearely, 2 Infallibly, And 3, diſtinctly, 1 *Chron.* 2.89, 2 *Tim*, 2.19. *Pſalm* 56. 8, and 147, 4, *Mat.* 10. 30.

Q What is Counſel?

A Counſel is Gods diſcerning a moſt wiſe reaſon of all things and actions, *Eph* 1. 11 *Prov.* 8. 14.

Q What is ſtrength in God?

A Strength is that whereby God doth work whatſoever he doth will, *Dan* 4. 35. *Iſa.* 40. 28.

In what maner doth God work?

A. 1 Moſt freely, *Pſalm.* 115. 3 and 135, 6, 2. And without reſiſtance or wearineſs.

Q What doth God?

A Whatſoever he doth will.

Q. What

Q. *What can the Lord do?*

A. The Lord can do whatſoever he can will, *Mat.* 3. 9.

Q. *What is goodneſſe in God?*

3 Property. Goodneſs.

* *A.* Goodneſſe is that whereby God being the chief good, *Mark* 10. 18. ſheweth himſelfe very good and bountifull to all his Creatures, *Pſalm* 86. 5. *Gen.* 1. 31. *Pſalm* 33. 5. and 36. 6. and 145. 9

Q. *How many wayes is the goodneſs of God to be conſidered?*

A. Two wayes, 1. As it is in himſelf. 2 As it is exerciſed to all his Creatures.

Q. *What is Gratiouſneſs in God?*

4 Property. Graciouſneſs.

A. Gratiouſneſſe is that whereby God being truly (1) Amiable in himſelfe, *Pſalm* 86. 15 and 111. 5 Is (2) freely bountifull unto his Creatures, *Rom.* 3. 24 loving and cheriſhing them tenderly, without any deſerts of theirs, *Pſalm* 145. 8 and 49 3, 7. 9 *Luke* 1. 30.

Q. *How is graciousneſs in God conſidered?*

A 1. As it is in himſelf 2 As it is exerciſed freely and bountifully unto his Creatures.

Q. *What*

Q. *What is Juſtice in God?*

† *A.* Juſtice is that whereby God is firſt true in all his ſayings, *Eccl.* 13. 10. *Rom.* 3.4. and (2) Righteous in all his doings, *Geneſis* 18. 25. *Deut.* 32. 4. *Job* 8. 3. and 34. 10. and 16. 23 *Pſal.* 92. 15. *Rom.* 9. 14. 2 *Chron.* 19. 7. *Dan.* 9. 14. 1. Truth. 2. Righteouſneſs. 5 Property Juſtice.

Q. *What be the parts of Gods Juſtice?*

A, Two, 1. Truth. 2. Righteouſneſſe:

Q. *What is Mercy in God?* 6 Property. Mercy.

* *A.* Mercy is that whereby God of his free grace and love, is ready to ſuccor, 1 Such as are, *Pſalm* 57. 10. and 108. 4. *Pſal.* 103. 4 and 145. 14. Or (2) might be in miſery by the condition of their nature.

Q. *What are the kinds of mercy in God?* 7 Property. Perfection.

A. 1 Succoring in miſery actual. 2. Vindicating from miſery poſſible.

Q. *What is the perfection of God?*

A. 1 Perfectneſſe is that whereby God is neceſſarily all-ſufficient in and of himſelf, *Gen.* 17. 1. *Job* 22. 2. and 25. 5, 6, 7. *Pſalm* 16. 2. And 2 the cauſe of all perfection and goodneſſe in every thing beſides, *James* 1, 17. 2 *Cor.*

Cor. 3. 5. and 4. 7. 1 *Cor.* 8, 4, 6, *Rom.* 11, 36.

Q How is the perfection of God to be considered?

A It is to be considered, 1 In respect of God himself 2. In respect of the Creature.

Q What is to be considered in the perfection of God, as it is in himself?

A God is necessarily all-sufficient in and of himself.

Q What in respect of the Creature?

A God is the cause of all perfection and godnesse in every thing besides.

Q What is blessednesse in God?

8. *Property Blessedness.*

A Blessednesse is that whereby God 1 Fully, And 2 essentially knowing and willing, that perfection which is in himselff, hath all fullness of delight and contentment in and of himselfe, *Gen.* 17. 1. 1 *Tim.* 6, 15, and 1. 11. and is the cause and object of the blessednesse of his Creatures, *Psalm* 16, 1, and 17. 15. *John* 17. 3, 1 *John* 1, 36.

Q How is the blessedness of God to be considered?

A Two ways, 1 In respect of himself, 2 In respect of the Creature capable

capable of bleſſedneſs.

Q. *What is the bleſſedneſs of God in reſpect of himſelfe?*

A. God 1 Fully, and 2 Eſſentially knowing and willing that perfection which is in himſelfe, 3. hath all fulneſs of delight and contentment 4. In, and 5. Of himſelf.

Q. *What is this bleſſedneſſe of God in reſpect of the Creatures capable of bleſſedneſſe?*

A. God is the cauſe and object of the bleſſedneſſe of his creatures; by which it may appear, that there is much difference betwixt the bleſſedneſſe of God and of the Creature.

Q. *What is Glory in God?*

A. Glory in God, is the admirable excellency of his moſt holy and divine nature, whereby he infinitely excelleth all crearutes, *Exod.* 33, 18. *Pſalm* 8. 1. *John* 12. 41. *Romans* 1. 23. *Pſalm* 29. 9. 9. *Property.* *Glory.*

Q. *How is Gods glory manifeſted?*

A. The Lord doth manifeſt his glory, 1. More obſcurely in this life, *Num.* 12. 8. *Exod.* 33. 20. 1 *Cor.* 13. 12. But 2. more clearely it is revealed in heaven, *Rev.* 21. 23. *John* 17. 24.

Q. *How*

Q. *How doth the Lord manifest his glory more obscurely?*

A. 1 By his Gospel, And 2 signs of his presence, 2 *Cor.* 4. 4, 6. *Exod* 33, 22. *Isa.* 6 1.

Q. *What were the signs of his presence?*

A. 1. Some shining brightnesse *Luke* 2. 9. *Mat.* 17. 2, 5. (2) Or some thick cloud and darknese, *Exod.* 16. 10. and 24. 16. 1 *Kings* 8. 11. And (3) some excellent acts beseeming his greatnes, *Psalm* 19. 1. and 29. 9. *Exod.* 9. 16. *John* 2. 11. 2 *Thess.* 1. 10.

Q. *What are his works?*

A. **They are three, Decree, Creation, and Providence.**

Q. *What is the Decree?*

A. **That whereby God hath from eternity set down *k* with himselfe whatsoever || shall come to passe *k*** *Eph.* 1. 11.

Expos. || Q. *What things are decreed by God?*

A. 1 All things. 2 With their causes. 3 Effects. 4. Circumstances. And 5. Maner of being are decreed by God, *Acts* 2. 23. and 4. 27, 28. *Eph.* 1. 11.

Q. *What are the properties of this Decree?* *A.* This

A. This decree is, (1.) Moſt wiſe, *Rom.* 11. 33. (2) Juſt, *Rom.* 9. 13. 14. (3) Eternall, *Eph.* 1. 4, 5. 2 *Theſſ.* 2. 13. *Acts* 15. 18. 1 *Cor.* 2. 7. (4) Neceſſary, *Pſal.* 33. 11. *Prov.* 19. 21. (5) Unchangeable, *Heb.* 6. 17. (6) Moſt free, *Rom.* 9. 18. (7) The cauſe of all good, *James* 1, 17. But (8) not of any ſin, 1 *John* 1. 5.

Q. *What is the ſpecial Decree of God?*

A. The ſpeciall decree of God is concerning Angels and Men.

Q. *What is it called?*

A. It is called Predeſtination, *Rom.* 8. 30.

Q. *What is revealed touching this Decree?*

A. Of the former, concerning Angels, little is ſpoken in holy Scripture; of the latter concerning man, more is revealed, not unprofitable to be known.

Q. *What is the ſpeciall decree of God concerning man?*

A. It may be defined, The wiſe, free, juſt, eternall, and unchangeable Sentence or decree of God, *Eph.* 1. 11. determining with himſelfe to create and govern man for his ſpeciall glory.

Q. *What*

Q. *What be the properties of this Decree?*

A. It is (1) Moſt wiſe. (2) Free. (3) Juſt. (4) Eternall. And (5) unchangeable.

Q. *What is the object of this decree?*

A. Man.

Q. *What is the end of it?*

A. 1 The praiſe of Gods glorious mercy: Or 2 of his great Juſtice, *Rom.* 9. 17. 18. and 12. 36.

Q. *What are the parts of this decree?*

A. Of this decree there be two parts. 1 Election, and 2. Reprobation, 1 *Theſſ.* 5. 9. *Judg.* 4. 5.

Q. *What is Election?*

A. Election is the decree of God, of his free love, grace and mercy, chuſing ſome men to faith, holineſs and eternal life, for the praiſe of his glorious mercy 1 *Theſſ.* 1. 4. 2 *Theſſ.* 2. 13. *Eph.* 1. 4, 5, 6. *Rom.* 8. 29, 30.

Q. *What is the cauſe of Election?*

A. The cauſe which moved the Lord to elect them who are choſen, was none other but his meer good will and pleaſure, *Luke* 12. 32. *Rom* 11. 5. and 9. 11. 16. *Eph* 1. 5. 2 *Tim* 1. 9.

Q. *What is the end of Election?*

A. The

A. The end of Election is the manifeſtation of the riches of his grace and mercy, *Rom.*9 23.

Q. *Was not Chriſt, faith, holineſs, &c. the cauſe of Election?*

A. No: The ſending of Chriſt, faith, holineſs, and eternall life are onely the effects of Gods love, by which he manifeſteth the infinite riches of his grace, *John* 3. 16. 1 *John* 4. 10. *Acts* 13. 4. *Tit.* 1. 1. *Col.* 1. 12. *Rom.* 6. 23.

Q. *In what order are men elected to life?*

A. In the ſame order God doth execute this decree in time, in which he did decree in his eternal counſel, 1. *Theſ.* 5. 9. 2 *Theſ.* 2. 13.

Q. *What is Reprobation?* *Reprobation.*

A. Reprobation is the wiſe, juſt, and abſolute decree of God, ordaining to leave ſome men unto themſelves to ſuffer them to fall, and to inflict upon them eternal puniſhment, deſerved by their ſins, for the praiſe of his unſpeakable and great juſtice, *Rom.* 9. 11. 13. 22. *Jude* 4. *Jer.* 6. 30.

Q. *What is the cauſe of Reprobation?*

A. The cause of this decree is the absolute will and good pleasure of God *Mat.* 11.26. *Rom.*9.13.

Q. *Was not mans sin the cause of this decree?*

A. Mans sin is the cause why God will punish, but no occasion why he did ordain to pass by, or to punish man, *Rom.*9.18. 20.

Q. *How may it appear that this decree is just?*

A. This decree is just because God hath power over man, as the Potter hath over his clay, to make one vessel to honour and another unto dishonor, *Romans* 9.21. *Jeremiah* 18.6. *Matth.* 20.15.

Q. *What is the end of this decree?*

A. The end of this decree is not the condemnation of the Creature but the manifestation of Gods Justice, *Rom.*9.22.

Q. *Is not sin the effect of this decree?*

A. Sin is the effect of mans free-will, and condemnation is an effect of justice, inflicted upon man for sin and disobedience, *John* 3.18. and 12. 37,38,39,40. 2 *Thess.* 2,9, 10. but the decree of God which is good, is the cause

cauſe of neither, *Pſalm* 5. 4.

Q. *May a man be aſſured of his election or reprobation in this life?*

A. A man in this life may be aſſured of his election, 2 *Pet.* 1. 10 1 *Theſ.* 1. 4. and eternal happineſs. *Mat.* 24. 24. *Joh.* 10. 28, 29. *Rom.* 8. 33, 34. 2 *Tim.* 2. 19. but not of his reprobation.

Q. *Why cannot a man be aſſured of his reprobation?*

A. Becauſe he that is now prophane may be called hereafter, *Mat.* 20. 5, 6.

Q. *What is creation?*

A. **That whereby God made all things || of nothing: in[m] ſix days,** [Heb. 11. 3. m Exod. 20, 11. *Creation.*

Expoſ. || Q. *Was the firſt matter of all things eternal?*

A. The firſt matter whereof all things were made was not eternal, *Gen.* 1. 1. *Prov.* 8. 22, 23.

Q. *Why ſo?*

A. (1) For then it could not be ſubject to alteration, *Pſalm* 102. 26, 27. (2) Neither ſhould God be the fountain of all goodneſs, if any thing had a being, and not from him. (3) Then the word (beginning) could not be referred to all things.

Q. *How was the first matter created?*

A. It was made simply of nothing in time, *Heb.* 11.3.

Q. *What things were made of it?*

A. Other corporal things were made of it, *Genesis* 1.6. *&c.* by no less power and wisdom, then the lump it self, *Jer.*10.12. *Rev.*4.11. *Job* 38. 4,5, 6, 7, *&c.*

Q. *In what form or manner were all things created?*

A. **In an excellent order, and exceeding good,** n Jer. 10. 12. Gen. 1.1. &c. o Gen.1.31.

Q. *For what end did God make all things?*

A. **For the praise of his great power, goodnesse, wisdom, perfection and freedom,** p Rev.4. 11. Prov. 16.4.

Providence Q. *What is Providence?*

A. **That whereby God † doth** q **1. Preserve. 2.** r **And ‖ govern all things, with all their actions,** q Psal. 3.8. and 36,6. 1 Tim.4. 10. r Prov. 15, 3. Mat.10,29,30,31.

Expos. † Q. *How doth God conserve all creatures?*

A. God doth conserve all creatures. (1) In their kinde, *Gen.* 7. 1,2,3. and 9.1,

9. 1, 2, 3. *Acts* 17.25, 27 (2) In particular, *Deut.*25.4. 1 *Cor.*9.9. *Job* 38.*ult.* and 39.3. *Pſalm* 147.9.

Q. *How doth he preſerve all things in particular?*

A. He doth preſerve them both in reſpect, 1. Of their nature. And 2 of their qualities, *Pſal.*19.1,2. *Job* 39.1.2. *&c. Exon.*23.25, *Deut.*28.5.

Q. *How doth God govern all things?*

‖ *A.* God governeth all creatures according to their ſeveral natures, *Pſal.* 33.13. 14.15. and 135.6,7. and 101.14. and 145.15. *Job* 10.8,9. 10, 11. *Prov.* 12.24 *Pſal.* 119.91.

Q. *To what actions doth Gods providence reach?*

A. To all actions, *Pſal.* 14.2. and 32. 13,14, 18, *Eccleſ.* 3.1,2,3, *&c.* and 8.6. *Gen.*20.6. and 50.19, 20, even to thoſe things which are moſt caſual in reſpect of us, *Exod.*21. 13. *Deut.*19.5.

Q. *How doth it reach to the ſinful actions of men?*

A. Both in reſpect of entrance and after it is entered.

Q. *What be the acts of Gods providence in reſpect of the entrance of ſin?*

A. God in great wiſdom and

justice doth, (1) Suffer men to sin, *Psal.* 50. 21. *Acts* 14. 16. (2) Withholding and withdrawing from them his grace *Psalm* 81. 11, 12. *Matth.* 11. 25. *Luke* 10. 21. (3) Trying them by outward occasions, *Gen.* 3. 5, 6. 2 *Sam.* 11. 2. and 16. 20, 21, 22. *Judges* 2. 20. 21. (4) Giving Sathan liberty to tempt them, 2 *Sam.* 24. 1. 1 *Chron.* 21. 1. *Luke* 22. 31. And (5) carrying them forward, when by their own fault they are out of the way, *Acts.* 17. 28. *Psal.* 105. 25. *Rom.* 1. 24, 28. 2 *Thess.* 2. 9. 10, 11.

Q. *What be the Acts of Gods providence in respect of sin after it is entred?*

A. Three: 1. Limitation. 2. Punishment. And 3. Direction.

Q. How doth God limit the sinfull actions of men?

1. Limitation. *A.* He doth limit sin, and determine the sinfull actions of men. 2 *Kin.* 19. 28. *Gen.* 37. 27, 28. *Psal.* 124. 1, 2. 2 *Sam.* 17. 24. 1 *Sam.* 24. 6, 7. and 29. 6, 7. *Iob.* 1. 6. 12. *Gen.* 20. 6. both in respect of (1) Time, *John* 7. 30. *Luke* 22. 53. *Mat.* 24. 22. (2) Continuance, *Hosea* 2. 6, 7. *Acts* 14. 16. and 17. 30. 2 *Pet.* 2. 9. *Apoc.* 2. 10. (3) Place, *Mat.* 16.

16.21.& 20.18.*Luk.*13.33.(4)Perſons, *Ezekiel* 21. 19. 20, 21, 22, 23 *Judges* 3.13. and 9. 23. 2. *Chron.* 18. 31, 32. Acts. 9 25. and. 23. 11. 21, 27, Iohn 18. 8. (5) Inward purpoſe, Exod. 34. 24. (6) Manner of ſinning, *Proverbs* 16. 9. and 21.7. And (7) progreſs, Gen. 37. 25. 26. 28. 1 *Sam.* 23. 26, 27. and 25. 22. Luke. 4. 24. 30. *Act.* 9. 1, 2, 3. 1 Sam. 12.13. 14.

Q. How doth God puniſh ſin?

A. he doth puniſh one ſin with another; 2 *Chro.* 29.20. *Rom.* 1. 28. *Exod.* 7. 3. 2 *Theſſ.* 2. 9, 10, 11. 2. *Puniſhment.*

Q. How doth God direct the ſinful actions of men?

A. He doth order them to an excellent end,, *Prov.* 21. 1. *Gen.* 50. 20. 21. and 45. 7. *Job* 1. 11, 12, 22. and. 2. 10. Iſaiah. 10. 7. 3. *Direction.*

Q. What are the ſpecial creatures made preſerved and governed by the Lord?

A. Angels and * Men. [Heb. 2. 7. *Col.* 1. 16.

Expoſ. * *Q. What are the Angels?*

A. Angels are finite. *Heb.* 1. 13. 14. *Col.* 1. 16. *Mat.* 4. 11. and 26, 53. *Pſal* 68. 17. compleat and immortal Spirits, *Matth.* 22. 30. *Luke.* 20. 36. *Heb.* 1.

7. *Pſalm* 104.4. made after the image of God, *Job* 2.1. *Pſal.*8.5. *Luke* 9.26. *Matth.* 25.31. *Heb.*2.7.

Q. *For what end were they created?*

A. (1) That they might praiſe his name. And (2) execute his commandments, *Pſal.* 103. 20. *Iſaiah* 6.3.

Q. *What are the kinds of angels?*

A. Good and bad.

Q. *What are the good angels?*

A. The angels that abode in the truth are excellent, *John* 8. 44. *Eph.* 1. 20, 21. and 3. 10.

Q. *In what reſpects are they excellent?*

A. They are excellent (1) For their nature, *Iſa.*6.2. *Dan.*9.21.2 *Theſſ.*1.7. (2) Gifts, 2 *Sam.*14.17. *Mat.*6.10. and 25.31. *Luke* 15.10.1 *Pet.*1. 12.2 *King.* 19.35. *Iſa* 6.2. *Mat.*24.36. 1 *Cor.* 13. 1. (3) Offices, *Dan.*7.10. *Rev.* 5, 11. And (4) eſtate, *Mat.*18.10.

Q. *In what reſpects are angels and men moſt excellent creatures?*

A. Angels and men are moſt excellent creatures in reſpect of their (1) Natures. (2) Gifts, *Pſal* 8.5. (3) and end why they were created, *Pſal.* 103.20. *Pſal.*95.6.

Q. *What was the ſtate of man by creation?*

A. Par-

A. **Marvellous holy, ‖ and happy,** † Eccl. 7. 29. or 31.

Expos. ‖ Q. *What was mans holiness?*

A. The whole man was made conformable to the will of God.

Q. *What be the parts thereof?*

A. 1. Man was made free from all impurity and sin. And 2 he was endued with all perfect righteousness.

Q. *Was the righteousness of man every way perfect?*

A. It was perfect, befitting such a creature.

Q. *Why say you that man was holy?*

A. **Because he was created after the † Image of God, in * knowledge, righteousnesse ‖ and true holinese,** Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Expos. † Q. *What is the Image of God?*

A. The Image or similitude of God (for these two are one, *Gen.* 1. 26. with *Gen.* 5. 3. *James* 3. 9. 1 *Cor.* 15, 46. *Col.* 3. 10.) is a lively resemblance of God one in essence, *Gen.* 1. 27.

Q. *How doth man resemble God?*

A. Man doth resemble God, not in respect

reſpect of his body, nor cheifly in reſpect of the immortall and ſpirituall ſubſtance of the ſoul, endued with reaſon and will: but in reſpect of the graces which God beſtowed upon the ſoul, *Eph.* 4. 23, 24. *Col.* 3. 10.

Q. Is not the whole man ſaid to be made after the image of God?

A. By reaſon of the union of the ſoul and body, the whole man is ſaid to be made in the image of God, *Gen.* 9. 6.

Q. How did man reſemble God in knowledge?

A. As God knowes himſelfe, *John* 8. 55. 1 *Cor.* 2. 10. and all things beſides, *Joh.* 16. 30. ſo man did know God, *Rom.* 1. 19, 20. his will, *Rom.* 2. 15. and works, *Gen.* 2. 20, 23. his own happineſſe in God, and his own preſent eſtate.

Q. In what manner did man know thoſe things?

A. (1) Truly. (2) Diſtinctly. (3) Perfectly. And (4) effectually.

Q. What things did man know?

A. Man did know, 1. God. 2. His will. 3. His works 4. His own happineſſe in God. And 5. his own preſent eſtate.

Q. Did man know his future eſtate?

A. No

A. No: He was ignorant of the future.

Q. How did man resemble God in holiness?

‖ *A.* As God willeth himselfe as the chief good, *Isaiah* 42. 8. and can will nothing but what is good; so mans will was able to choose God and all good, and to do what was required, 1 *Chron.* 28. 6. and 29. 9.

Q. What good was man able to choose?

A. Man was able to choose (1) God And (2) All good.

Q. What are the properties of willing?

A. Two. (1) Choice or Election, (2) Prosecution.

1. *Choice or election* 2. *Prosecution.*

Q. How was man able to choose good?

A. Man was able to choose good, (1) Freely, (2) Readily, And (3) Orderly.

Q. What was the sanctification of his affections?

A. His affections were, (1) Subject to the rule of perfect reason: (2) Duly and with an holy moderation carried unto that which is good.

Q. What good were the affections carried unto?

A. They were carryed unto all good respect-

respecting either 1. God: Or 2. Man. *Tit.* 2.5.12. 1 *Tim.*3.2. *Mat.*22.37,38. 39. *Deut.*6. 5.

Q. *Wherein did mans happiness consist?*

A, **In the enjoying** w **of** ‖ **sweet peace and communion with the Lord,** w Gen.1. 29.

Expos. ‖ Q. *What were the acts of this communion on Gods part?*

A. God did (1) Love. (2) Favor. And (3) accept of man.

Q. *What were the acts on mans part?*

A. Man did 1. Behold. 2. Rejoyce. And 3 rest in the Lord with full delight.

Q. *What further priviledges did man enjoy in his estate of innocency?*

A. **He was placed in** x **Paradise, had liberty to eate of** y **every Tree in the Garden, except the Tree of** † **knowledge of good and evil, and was made a ruler of all earthly creatures,** x Gen.2.15. y Gen.2.16. Gen.2. 17. a Gen.2. 19. Psal.8. 6.

Expos. † *Q. Why was it called the tree of good and evil?*

A. The event of mans eating or forbearing of that fruit, did give the name

name to that Tree.

Q. *Why ſo?*

A. Becauſe if man did obey, he ſhould be happy, having experience of good: if he did eate thereof, he by experience ſhould know what good he loſt thereby, and what miſery he brought upon himſelfe.

Q. *Were theſe things beſtowed upon man that he might live as he liſt?*

A. No: But that he might ‖ feare the b Lord his Maker, who therefore gave man a law, binding c him always to perfect obedience, and a ſpecial commandment to try him,

b Rev. 4. 11. Pſal. 95. 6. Rom. 2. 14.

Expoſ. ‖ Q. *In what reſpect was man bound to God in dutiful obedience?*

A. 1. God being the Creator of man, *Pſal.* 100. 3. and in that reſpect his ſupreme and abſolute Soveraign: 2. Having beſtowed ſo great gifts, and main liberties upon man freely, might upon his own wil and pleaſure require at the hands of man, what obedience ſoever he had, or would inable him to perform, *Deut.* 11. 31, 32. *Jer.* 27. 4.

Q. *In what reſpects might God try mans obedience by a ſpecial commandment?*

A. God

A. God might injoyn him to manifeſt his loyalty and humility, by abſtaining from ſome act in it ſelf indifferent, for no other reaſon, but becauſe he was ſo commanded, *Dan.* 4. 32. 35. *Pſal* 115. 3.

Q. *What was that ſpecial commandment?*

A. **Of the Tree of knowledge of good and evill thou ſhalt not eat, for in the day that thou eateſt thereof, thou ſhalt die the death,** d Gen. 2. 17.

Q. *Death we hear was threatned if he did diſobey; what promiſe was made to encourage him to this duty?*

A. **The continuance e both of † himſelf and his * poſterity in that good eſtate,** e *Gen.* 2. 9,

Expoſ. † Q. *How was man aſſured of continuance in that good eſtate, if he ſhould obey?*

A. The Tree of life ſeems to be a ſign and ſeal of the continuance of his happineſs, if he had obeyed, *Geneſis* 3. 22. 23, 24. *Proverbs* 3. 18. *Apoc.* 2. 7.

Q. *Why ſhould his poſterity have continued in that eſtate?*

* *A.* (1) Becauſe all mankinde was created

created good in *Adam*, *Eccleſ.* 7. 31. *Rom.* 5. 12. 1 *Cor.* 15. 22. as other creatures were in their kinde, *Gen.* 1. 31. and (2) God did enter into covenant with our firſt Parents, *Gen.* 2. 17. as they were the root of all their poſterity: ſo that what they had actually promiſed to them, we had it promiſed to us all, in them.

Q. *Did man continue in that good eſtate?*

A. **No: but ‖ he fell from God through the enticements of Satan**, ſ 1 Tim. 2. 14.

Expoſ‖ Q. *How could man fall from God being created good?*

A. Becauſe though man was created good, yet he was mutable, ſo that he might fall, *Geneſis* 2. 17. *Eccleſ.* 7. 31.

Q. *Why did not God uphold him, but ſuffer him to fall?*

A God, 1. Not being bound to uphold him, *Rom.* 11. 35. *Gen.* 17. 1. did ſuffer him to fall: 2. Knowing how to order the ſame for the ſetting forth of his glory, *Prov.* 16. 4.

Q. *Did not God know that man would tranſgreſs?*

A. God

A. God knew before that man would tranſgreſſe, *Acts* 15. 18. *Pſal.* 139. 2. yet was he not therefore to forbeare to give man a moſt wiſe, juſt, and eaſie precept, whereby he would ſhew forth his *S*overaignty over man, 1 *Sam.* 15. 3, 9.

Q. How did he fall?

A. By ſinning g wilfully † againſt God, tranſgreſsing his law, g Eccleſ. 7. 29. or 31. Rom. 5. 12. 1 Joh. 3.

Expoſ † *Q. What was the principall outward cauſe of mans fall?*

A. Sathan was the principall outward cauſe of the ſin of man, *Gen.* 3. 1. *John* 8. 44. *Apoc.* 12. 9.

Q. What moved Sathan to tempt him?

A. His envy, 1. At the glory of God, And 2. the ſalvation of man.

Q. What inſtrument uſed he?

A. He did uſe the Serpent as his inſtrument to ſeduce the woman, *Gen.* 3. 1. 2 *Cor* 11. 3. and the help of the woman to ſeduce the man, *Gen.* 3, 6.

Q. Was not the quality of the fruit a cauſe of mans fall?

A. The quality of the fruit, by accident was a cauſe to move them to eat thereof, *Gen.* 3. 6.

Q. Was

Q. Was not the law of God a cauſe of mans ſin?

A. No; but the juſt and good Law of God, forbidding that ſin, may be ſaid to be an occaſion of the ſin, as it did forbid an act in it ſelfe indifferent; that a man could not commit it without ſin.

Q. What was the principall inward cauſe of mans fall?

A The principall iuward cauſe of mans fall, was his own free will, freely and voluntarily tranſgreſſing Gods commandement.

Q. Had man liberty to obſerve the Law?

A. He might and ought to have obeyed, but would not, *Gen.* 2. 7. 17. and 3. 23, 24. *Romans* 5. 19 *Eccleſ.* 7. 31.

Q. What was the ſin he did commit?

A. **The h eating of || the forbidden fruit,** h Gen. 3. 6.

Expoſ. || Q *The tree of knowledge was good by nature, how could it be ſin to eat thereof?*

A. The tree of knowledge in it ſelfe was good, *Gen.* 1. 11, 12. 1 *Tim.* 4. 4. *Gen.* 3. 6. but the fruit thereof unlawfull

to be eaten, becauſe God had forbidden it to be eaten, 1 *Joh.*3.4. *Gen.*2.17.

Qu. *Was this ſin of* Adam *great or ſmall?*

A. This ſin of *Adam* was exceeding great.

Q. *In what reſpects was it ſo haynous?*

A.(1.) Becauſe it was the breach of ſo eaſie a commandment, *Gen.*1.29. with *Gen.* 2.17. (2) Of that Commandment which God had given for the trial of his obedience.(3.) It was committed by him that had received great favours from God, *Gen.*1.26,27,28,&c. and(4.)That in Paradiſe, *Gen.*3.6,23. Alſo (5) it was accompanied with an heap of other ſins.

Q. *What be they?*

A. 1. Infidelity, 2. Idolatry, 3. Unthankfulneſs to God. 4. Contempt of him. 5. Blaſphemy, in ſubſcribing to the Devil. And 6. Murther, &c.

Q. *Did all mankinde ſin in* Adam?

A. Yes, † for † we were all in his loynes, 1 Rom.5.12.1 Cor. 15.22. Heb.7.9,10.

Expoſ. † Q. *How may it be proved that all mankinde ſinned in* Adam?

A.

A. *Adam* was not a private perſon, but the common parent of us all, and therefore as he received integrity for himſelf and us, ſo he loſt it for himſelf and us.

Q. *What is the ſtate of all men by reaſon of* Adams *fall?*

A. They are k dead in ‖ Sin, and bondſlaves ‖ of Satan, k Eph. 2.1,2.

Expoſ. ‖ Q. *What is it to be dead in ſin?*

A. To be dead in ſin, is to be utterly deprived of all life of grace, *Eph.*.2. 2, 3. ſo that we can move to nothing of our ſelves, that is truly acceptable in the ſight of God.

Q. *What is it to be bondſlaves to Satan?*

A. To be bondſlaves to Sathan is to be under the power and dominion of the Devil, ſo that we do, and cannot but do his will and command, 2 *Tim.*2. 25, 26. *Acts* 26.18. 2 *Cor.*4.4.

Q. *How doth that appear?*

A. In that they are altogether l unable to good: and ‖ prone m to evill continually, l 2 Cor.3.5. *m* Gen. 8.21.

Expos. || *Q. How is man defiled with sin?*

A. Every faculty of soul and member of body, is defiled with sin, 1 *Thess.* 5 23. *Rom.*5.6.

Qu. *What are the faculties of the soul?*

1. *Minde.* *A.* 1. The minde, 2. The memory, 3. The conscience, 4. The will, 5. The affections.

Q. How is the minde defiled?

A. The mind is (1.) Blinde, *Jerem.* 10.14. and 51. 17. *Matth.*15.14. Eph. 5.8. (2) Impotent, *Luke* 24.25. John 1.5. and 3.9,10. and 8 42.1 *Cor.*2 14. *Deut* 29.4. (3.) Vain, *Prov.*14.12. Eph. 4.17. 1 *Cor.*1. 21. *Esay* 44.20. (4) Foolish, *Prov.*22.15. *Tit.*3.3. *Esay* 29. 13. *Job* 11. 12. And (5). Apt to devise evil, *Jer.*4.22.

Q. How is the memory defiled?

2. *Memory* *Answ.* The memory is (1) Feeble, (2) Apt to forget good, *Luk.*24 6 7,8. And (3) To remember evil, but neither good nor evil as it ought, *Mat.*27. 63. with *Mat.* 26. 75. *Deut.*8.10,11, 17. *Heb.*13.2. 2 *Pet.*3.5.

3. *Conscience.* *Q. How is the conscience defiled?*

An. The conscience is (1) Impure,

Tit.

Titus 1. 15. *Hebr.* 10. 22. (2) Benummed, *Gen.* 42. 21, 22. *Eph.* 4. 19. *Gen.* 50. 15. *Heb.* 9. 14. or (3) Turmoyled, *John* 8. 9. 1 *John* 2. 20. *Dan.* 5. 6, 9. *Gen.* 4. 13, 14. *Acts* 24. 25. and 2. 37. *Prov.* 28. 1. *Eſay* 57. 20, 21. *Levit.* 26. 36. (4) Erroneous and ſuperſtitious, *Mat.* 10. 19, 20. *Luke* 18. 12. *Matth.* 15. 2, 3. *John* 16. 2. (5) Doubting, *Romans* 14. 23.

Q. How is the will defiled?

A. The will is 1. Unable to chuſe good, 1 *Cor.* 2. 14. *Phil.* 2. 13. *Mat.* 6. 10. 2 *Tim.* 2. 26. *Rom.* 8. 8. (2) Strong to evil, yea (3) Altogether averſe, and rebellious, *Mat.* 23. 37. *Rom.* 6. 19. *Jer.* 18. 12. and 44. 16, 17. 4. *Will.*

Q. How are the affections defiled?

A. The affections are (1) Unruly, and (2) Diſordered, *Galathians* 5. 24. *Rom.* 10. 2. 1 *Kings* 22 8. and 21. 4. *Jam.* 4. 1, 2, 5. 5. *Affections.*

Q. How are the members of the body defiled?

A. The members of the body are tools to execute ſin conceived, *Rom.* 6. 13, 19. and 3. 13. *Pſal.* 52. 4. 2 *Pet.* 2. 14. and inſtruments to ſtir up ſin in the ſoule, *Geneſis* 3. 6. and 6. 2.

2 *Samuel* 11.2. 1 *Kings* 21.1,2. *Math.* 5.28,29.

Qu. *Is this proneneſs to ſin ever preſent?*

A. This proneneſs to ſin is ever preſent, *Jer.*7.9. *Gen.*6.5. even then when the operations ceaſe.

Q. *How then doth a man finde himſelf leſs prone to one ſin then to another?*

A. A man may find himſelf leſs apt to one ſin then to another, being 1. Reſtrained, or 2. Renewed by the Spirit, *Gen.*20.6. *Jer.*32.40. *Eph.*3.16. *or* (3.) By reaſon of ſome other defects or letts, 2 *Kings* 1. 12. and 19. 35. 1 *Kings* 13. 4. *Hoſ.* 2,7. *John* 12. 19. *Mark* 11. 32. *Acts* 5. 26. *Matth.*21.46. *Gen.* 37. 25,26,27. and 39. 8,9. *Luke* 4.30. *John* 8.59.

Queſt. *Doth this corruption cauſe a proneneſs to all ſin?*

A. This corruption cauſeth an aptitude to every ſin, if it be not hindered.

Q. *What fruits do proceed from this original corruption?*

Anſ. **Evil † thoughts, n words and works,** n Gen.6.5. Col.1. 21. ‡ Gal.5.19.

Expoſ.

Expoſ. † Q. *What are the thoughts of natural men?*

A. Their thoughts and deſires naturally are, 1 Ignorant, 2. Erroneous, 3. Unbeleeving. 4. Deceitful, 5. Unruly, 6. Looſe, 7. Wilfull, 8. Vain, 9. Idle, 10. Blockiſh, 11. Not ſavoring good, 12. Proud, 13. Diſdainfull, 14. Uncharitable, 15. Filthy, &c. And 16. in a word, abominable, odious.

Q. *What are his words and actions?*

An. His words and works are anſwerable to theſe, *Pſal.* 94.7. *Eſay* 29. 15. *Pſal.* 10.4. and 14.1. *Deuter.* 29. 19,20. *Amos* 6.3. and 9. 10. 1 *Corinth.* 1.23. *Eſay* 5. 19. *Pſalm* 36. 1. *Job* 21. 14,15. *Jer.*6.16. *Luk.*19.14. *Mal.*3.14. *Pſal.*73. 13. *Numb.* 20.10, 12. *Pſalm.* 31.22. and 116.11. *Math.* 14. 30. *Luk.* 18.11. *Deut.*15 9. *Pſal.*83.4. 1 *Pet.*4. 3,4. *Gen.*38.15,16. 2 *Sam.*13.2. *Mich.* 2.1. *Amos* 8.5. 1 *Sam.* 1. 13,14. and 17.28. *Matth.*9.4. *Eſay* 14,14. *Zeph.* 1. 12. *Obad.v.*3. *Rev.*18.7. *Eſay* 65. 5. *Jer.*2.25. *Rev* 3.17. *Matth.*9.18. *Pſal.* 30.6. *Luke* 12. 19. *John* 4. 8,9. *Hoſ.*7: 11,12. *Mat.* 24.37,38,39. *Jerem.*8. 6. 2 *Pet.*3.3,4. *Pſal.*10.7. *Prov.*1.11.

Q. *Are all the actions of natural men evil continually?*

Anſw. Yea: || for they p fail in many things, and as they come from them they are q odious unto God, p Matth. 12. 35. q Proverbs 28.9.

Expoſ. || Q. *Can a natural man do no act that is good?*

A. A man by nature may do an act that is good for the ſubſtance thereof, *Dan.*4.27. *Rom.* 2, 15. but never that which is truly and ſpiritually good, *Mat.*7.18. *Jer.*13.23. *Rom.*3.10. *Pro.* 15.8. & 21,27.

Q. *Why ſo?*

Anſ. (1) Becauſe his perſon is not accepted, *Geneſis* 4. 4. 1 *Peter.* 2.5 nor (2) Sanctified, and (3) So the good acts he doth, proceed not from 1. A good root, *viz.* Faith and the ſpirit of ſanctification, 1 *Tim.*1.5. neither is it done in 2. A right maner, *James* 4. 3. Nor 3. To a lawfull end, *viz.* The glory of God, 1 *Cor.* 10. 31. *Col.*3. 17. all which are required to the being of a good act.

Q. *What things are required to a good act?*

A. 1.

A. 1. A good root. 2. A right manner, 3. A lawful end.

Q. *What puniſhments are due unto man by reaſon of theſe ſins?*

A. **All woe r and * miſery, temporal, ſpirituall, and eternal,** r Lam. 3.39. Rom.6.23 Gal.3.10.

Expoſ. * Q. *Why doth ſin deſerve death with all miſeries accompanying the ſame?*

A. (1) Becauſe the leaſt ſin is a very vile breach of Gods moſt holy Law, 1 *Joh.*3.4 *Deut.* 27. 26, and ſo (2) An hanious offence againſt his infinite majeſty, *Pſal.*51.4. (3) Alſo of its own nature it is always joyned with impenitency, *Acts* 5.31. and 17.30. and therefore doth deſerve death with all miſeries accompanying the ſame.

Q. *Which are the temporal miſeries?*

A. 1. **Gods curſe upon the ſ creatures, 2. On mans body, 3. Senſes, 4. Name, 5. Friends, 6. t Whatſoever he takes in hand, and u 7. Death it ſelf,** ſ Rom.8.20. t Deut. 28.25,26, &c. u Rom.6.21.

Q. *What are the ſpiritual miſeries?*

A. ‖ **1. Blindneſs w of mind, 2 The x † ſpirit of ſlumber, and 3. Giddineſs,**

nesse, * y 4. Horrour of conscience, ‖ † 5. Hardnesse of heart, * 6. A reprobate sense, and ‖ 7. Strong delusions, w Esay 6.9. x Rom. 11.8. y Mat.27.3,4,5. z Exod.7.3. a Rom. 1.28. b 2 Thess.2.11.

Expos. ‖ Q. *What is it to be blind in mind?*

A. To be blind in minde is to be utterly destitute 1. Of the true knowledge of God, and 2. Of the life to come, and to be hastening to endlesse woes, and yet not understand it.

Q. *What is the spirit of slumber?*

† *A.* The Spirit of slumber, is that which through a vain perswasion of a mans good and safe estate, lulleth him asleep in security, *Deut.*29.19.

Q. *What is horrour of conscience?*

* *A.* Horror of conscience, is when the conscience awakened, filleth the soul 1. With deep doubts, 2. With hellish and unrecoverable desperation, and 3. With remedilesse fears of everlasting damnation, *Rev.*6.16,17.

Q. *What is hardnesse of heart?*

† *A.* Hardnesse of heart is a fearful judgement of God, whereby the heart (1) Is past all feeling and remorse, (2) Shut

(2) Shut faſt up, that neither the Word nor Works of God can kindly work upon it, *Eſay* 48.4. *Zach.*7. 11, 12.

Q. *What is a reprobate ſenſe?*

* *A.* A reprobate ſenſe or minde, is a minde deſtitute of judgement, and void of common reaſon.

Q. *Wherein doth it ſpecially ſtand?*

An. 1. In taking evil for good, and good for evil; 2. Neither fearing God, nor reverencing man; 3. Regarding neither right nor wrong, *Luk.*18.4.

Q. *What are ſtrong deluſions?*

‖ *A.* Strong deluſions are when men are given over to take pleaſure in believing lies, and idle fancies of vain heads.

Q. *What may be added to theſe?*

A, To theſe we may add, 1. Phrenſie, 2. Madneſs, *Deut.*28.28. and 3. To be given over to vile affections.

Q. *How are men given over to vile affections?*

A. God withdrawing from men. his grace, and in his ſecret, but juſt and dreadful judgement; giving them over to moſt ſordid and loathſome, unnatural and inordinate luſts, *Pſalm* 81.12. *Gen.*19.5.

Q. *Which*

Qu. Which is the eternal misery?

A. ‖ **Everlasting c damnation,** c Rom.6.23.

Expos. ‖ Q. *Wherein doth this damnation consist?*

A. (1) In an everlasting separation of soul and body, from the comfortable presence of God, *Mat.7.23. Rev.* 22.15. and (2) An enduring of 1. Easeless, 2. Endless,3. Remedilesss torments with the Devil and his Angels, *Matth.*25.41. *Rev.* 20.15. *Luk.*16.24,25

Q. *After a man doth know his misery, what must he learn in the next place?*

Ans. **The true means † how he d may escape the foresaid misery, and be e restored to happiness,** d Acts 2.37. e Acts 16.30.

Expos. † Q. *Hath God prescribed means for the recovery of all creatures that fell?*

A. No: God in justice passed by the Angels, who fell without the enticement of any other, 2 *Pet.*2.4. *Iude* 6. *Math* 25.41.

Q. *What moved the Lord to prescribe means for mans recovery?*

Ans. God of his infinite love, free grace and mercy, *Esay* 43.25. *Ier.*31.3. *Hos.*

Hoſ. 14.4. *John* 3. 16. *Rom.* 5. 8,9. *Eph.* 1. 5,6. 1 *John* 4. 10. hath preſcribed means whereby man might eſcape miſery and be reſtored to happineſs, *Acts* 2. 37,38,39,40.

Q. *What then are the parts of this recovery?*

A. Two: 1. An eſcaping of miſery, 2. A being reſtored unto happineſs, *Act.* 2.37,38,39,40.

Qu. *By what means may we eſcape this miſery, and recover happineſs?*

A. **Onely † by ſ Jeſus Chriſt,** ſ Acts 4.12.

Expoſ. † Q. *Why was it neceſſary that ſuch means ſhould be preſcribed?*

A. (1) God in juſtice doth hate ſin, *Eſay* 1.3. *Pſal.* 45. 7. and (2) Hath denounced death againſt the tranſgreſſors of his Law, *Gen.* 2. 17. *Deuter.* 27. 26. *Eſay* 30.33. *Jer.* 4.4.

Q. *For what end was the means preſcribed?*

A. 1. To ſatisfie Gods juſtice, *Col* 1.20. and 2. To make way for mercy. *Pſal.* 145. 9

Q. *Who found out this means?*

A. God in his infinite wiſdom found out a means, *Gen.* 3. 15.

Q. *What*

Q. *What was that means?*

A. Jeſus Chriſt.

Q. *Who laid this office upon Chriſt?*

A. The Father laid this office of Reconciliation upon him, *Pſalm* 40. 6,7. *Hebr.* 5. 5. *John* 3. 17. and 5. 36,37.

Q. *Chriſt was innocent, how then could this office be laid on him?*

A. He willingly undertook it, *Hebr.* 10.7,9. and did faithfully diſcharge it, *Hebr.* 10.5,6,7.

Q. *What is Jeſus Chriſt?*

A. The ‖ eternal g Son of God, who in time became man for his elect, g Gal. 4.4,5.

Expoſ. ‖ Q. *Why did the Son of God become man?*

A. 1. The Son of God by nature became the Son of man: 1. That he might make us the ſons of God by adoption, who were by nature the children of wrath, *Eph.* 2.3.

And 2. It was fit that our Reconciliation ſhould be wrought by the Son, *Eſay* 61.1. 1 *John* 1.3. *John* 5.36.37. *Col.* 1. 16, 17. *Hebr.* 1.3. *John* 5. 17. & 3. 17. and ſealed by the holy Ghoſt, *Eph.* 1.13. & 4.30.

Q. *How*

Q. *How many things are we to consider in Christ?*

A. **His i person, and his k office,** i Col. 2. 9. k Heb. 2. 16, 17.

Q. *What is his person?*

A. **It is l God and man, † united together into m one person,** l John 1. 14. Esay 7. 14. Romans 9. 5 m 1 Cor. 8. 6.

Expos. † Q. *Why say you that Christ is God and Man?*

A. Because in Christ there are two distinct natures, *Hebr.* 1. 4, 5. *Matth.* 18. 20. with 1 *Tim.* 2. 5. *Luke* 1. 35. *Mat.* 18. 20. *Rev.* 1. 8. *Heb.* 1. 11, 12. *John* 16. 30. *Phil.* 2. 6. *John* 1. 3. and 5. 17. *Matth.* 8. 13. with *Luke* 22. 43. *Matth.* 24. 36. and 27. 4, 6. *John* 4. 6. and 11. 35. and 14. 28. *Eph.* 4. 10.

Qu. *How are these two natures united?*

Ans. They are inseparably united, 1 *Pet.* 3. 18. *John* 10. 18, *Heb.* 9. 14. not confounded, *Rom.* 1. 3. 4. and 9. 5. *John* 16. 30. with *Luke.* 2 52. *Mark* 13. 32.

Q. *Are there not then many Christs?*

A. No, there is but one Christ, not many Christs, 1 *Cor.* 8. 6. 1 *Tim.* 2. 5.

Q. *Why so?*

A. Be-

A. Because the Godhead did assume the humane nature to it selfe, *Phil.* p. 2.7. *Heb.* 2. 16. so that the manhood subsisteth in the Godhead, *Matth.*3. 17.& 17 5. and they are so inseperably united, that the self same person which is God is also man, *Joh.*3. 13. *Eph.*4.10.

Q. Being God before all time, how could he be made man?

A. **He was n * conceived by the holy Ghost; born of the virgin Mary, according to the o Prophets,** n Luke 1.35 o Gen.3.15 Esay 7. 14. and 11.1.

Expos. * *Qu. What is Christs conception?*

A. Christs conception is the forming of his humane nature in the womb of the Virgin Mary. *Esay* 7. 14. *Genes.* 49. 10. *Luk.* 1.35.

Q. What are the properties of his conception?

A. It was 1. Miraculous, 2. Supernaturall.

Qu. By what power was his humane nature formed?

A. By the power of the holy Ghost, *Mat.* 1. 18. 20. who did perfectly sanctifie it in the very first moment of conception

ception, Luke 1. 35.

Q. *What things are to be conſidered in the conception of Chriſt?*

A. Two. 1. The forming of his humane nature. 2. The ſanctifying of it, and that 1. Both perfectly. 2. In the very firſt moment of conception.

Q. *Why was Chriſt conceived by the holy Ghoſt?*

A. That he might be p pure, without ſin, wherewith all are q ſtained, who are conceived after the ordinary manner. p Luk. 1. 35. q Joh. 3. 6.

Q. *Why was he God?*

A. 1. That he might bear the weight of Gods wrath without ſinking under it. 2. Overcome death. 3. Be the head ‖ of the Church. 4. Repair his Image in us. 5. Conquer the enemies of our ſalvation, and defend us againſt them.

Expoſ. ‖ Q. *Why was it neceſſary that the Head of the Church ſhould be God?*

A. (1) Becauſe the dignity of being head of the Church is ſo great, that it cannot agree to any meer man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6.

(2) Becauſe the offices of an Head, and the benefits thereof, he that is man

only cannot bestow upon the Church.

Q. *What are the offices of the Head?*

A. The offices of the Head, are (1) To give the power of life, feeling, and moving, to the body, *Joh.*1.4. *Rom.* 8.2. And (2) to direct by his power, the inward and outward functions of the body, *Eph.*5.23,24.

Q. *Why was he man?*

A. 1. **That he might † suffer death for us. 2. Sanctifie ‖ our nature. 3. And we might have ‡ accesse with boldnesse to the throne of grace,** r Heb.2.14. ‖Heb. 2.11. ‡ Heb. 4.15,16.

Expos. † Q. *Why was it necessary that Christ should be man that he might suffer?*

A. (1) The divine nature could not suffer, *Jam.*1.17. *Mal.*3.6. *Rom.*9.5. and without shedding of blood there could be no remission of sins, *Heb.*9.22. Christ therefore took our nature that he might suffer death, *Philippians* 2.7,8.

(2) It being no waies meet, that one having no special communion with another, should endure punishment for anothers fault, *Heb.*2.16,17.

Q.

Q. *How doth Chriſt as man ſanctifie our nature?*

‖ *A.* Fulneſſe of all graces above meaſure, were poured into the humane nature of Chriſt our Saviour, *Matth.*3.16. *John* 1. 16. and 3.34. *Col.* 2.9. and 1. 19. And we being united to him, and having communion with him, do, by way of influence receive in meaſure of his fulneſſe, *Eph.*4. 7, 16.

Q. *How is fulneſſe of grace in Chriſt?*

A. 1. All graces. 2. Above meaſure, are in Chriſt.

Q. *How are we partakers of Chriſts fulneſſe?*

A. By being united to him, and having communion with him.

Q. *What is his office?*

A. **To be a Mediatour † to reconcile God and man,** 1 Tim. 2. 5.

Expoſ. † Q. *What is a Mediator?*

A. A Mediatour or an Advocate, is a third perſon that takes upon him to agree and reconcile two that be at variance, as Chriſt being both God and man, did ſet at one, God and man, *Eph.* 1. 10. *Col.* 1.20. 1 *John* 2. 1. who before were ſeparated by ſin, *Eſay* 59.2. *Jer.*5.25.

Q. *Is Chriſt our Mediatour as man only?*

A. No, but Chriſt is our Mediatour both as God and man, *John* 1. 26, 34. and 3. 14, 16. *Rom.* 5. 8. 1 *John* 1. 7. *Phil.* 2. 6.

Q. *How may that be proved?*

A (1) Becauſe in the work of our redemption he performed many divine works, *Heb.* 2. 14. *John* 10. 18.

(2) As Mediatour, he is the King and Head of his Church, *Luke* 1. 33. *Joh.* 3. 35. *Act.* 2. 36. *Phil.* 2. 10 11. *Mat.* 28. 18, *Heb.* 1. 6. and 2. 7.

And (3) the ſpecial offices of Chriſt our Mediatour, do neceſſarily require, that the divine and humane nature joyntly do concur in the execution of them, *John* 1. 18. *Matth.* 11. 27. *John* 3. 12, 13. 2 *Cor.* 5. 18, 19, 20. *Rom.* 5. 10, 11. *Heb.* 9. 14. and 7. 25.

Q. *Is this office peculiar to Chriſt?*

A. This office is peculiar to Chriſt, *John* 14. 6. 1 *Tim.* 2. 5, 6. *Hebr.* 7. 24. and neither in whole, nor in part can be tranſferred to any other, *Acts* 4. 10, 11 12. *Heb.* 4. 14. *John* 11. 42. 1 *John* 2. 1. *Heb.* 7. 25. *Eph.* 3. 12. *Heb.* 2. 14, 15. *Acts* 10. 42, 43. and 17. 31.

Q. *When was Chriſt given to be a Mediatour?*

A.

A. (1) In the decree of God Chriſt was a Mediatour from eternity, *Eph.* 1. 5 6.

(2) In the vertue and efficacy of his mediation, he was given to be a Mediatour, ſo ſoon as neceſſity required. *Rev.* 13.8. *Gen.*3.15.

(3) In the fulneſſe of time, he was manifeſted in the fleſh. *Gal.*4.4,5.

Q. *How did he reconcile God and man?*

A. w 1. **By his fulfilling** ‖ **the law,** ✓
2. **And by his** † x **ſufferings,** w *Mat.* 3.15. x *Heb.*9.19. *Rom.*5.10,11.

Expoſ. ‖ Q. *Why was it neceſſary that Chriſt ſhould fulfill the Law?*

A. It became him who was our faithfull high Prieſt to fulfill all righteouſneſſe. ✓

Q. *Why was it neceſſary that Chriſt ſhould ſuffer?*

† *A.* The juſtice of God muſt be ſatisfied, and the debt of ſin muſt be paid, before God, who is true, juſt, and unchangegeable, could be pleaſed with us 1 *Joh,* 2.2. *Heb.*9.14, 15, 1 *Pet.* 1. 18,19. *Rev.* 1.5. ✓

Q. *What underſtand you by his ſufferings?*

A. His voluntary y humiliation both in z * soul and body, his a crucifying, b ‖ death, burial, and c abiding † under the dominion of death for a time, y Phil. 2.5,6,7,8. z Esay 53.10. Mat. 26.38. Heb. 9.14. a Luke 23.23. b 1 Cor. 15.3,4. c Acts 2.27.

Expos. * *Q. How may it be proved that Christ did suffer in soul?*

A. (1.) Christ in his incarnation did assume our whole nature, *Luk.* 2.40.52. *Heb.* 2.6. *Luk* 23.46. 1 *Tim.* 2.5. *Luk.* 19.10. *Matth.* 26.38. *Mark* 14.34. *Matth.* 27.50. *John* 19.30. *Heb.* 10.5. *Mat.* 26.12. *Heb.* 2.17. that by offering it up a sacrifice for sin, he might redeeme us, *Heb.* 8.1,2,3. *Heb* 9.14. & 13.10, 11,12. (2) In our nature he became our surety, *Job* 19.25. *Heb.* 7.22. therefore he suffered properly in soul as well as in body, *Mat.* 27.46. *Gal.* 3.13. *Heb.* 2.9,10,14. (3) This is set forth in the Lords Supper, 1 *Cor.* 11.25. And (4) it was signified by the sacrifices in the Law, *Heb.* 9.19.20.21,22.

Q. ‖ *What was the death of Christ?*

A. The death of Christ was the separation of the soul and body, *Matth.* 27.50. *Luk.* 23.46.

Q.

Q. Was the ſoul or body of Chriſt ſeparated from his Godhead?

A. No, but they both continued ſtill united to the Godhead, *Matth.*1. 23. *Joh.*1.14. 1 *Pet.*3.18. 1 *Cor.*2.8.

Q. Why was it neceſſary that Chriſt ſhould die?

A. It was neceſſary that Chriſt ſhould die, (1.) That he might ſatisfie Gods juſtice, *Heb.*9.22. (2) Aboliſh and kill Sin, *Mat.*26.28. *Rom.*5.10. *Rom.*8. 3. *Rom.*6. 10, 11. 1 *John.*3.8. (3) Deſtroy death. (4) And him that had the power of death, that is, the Devil, *Heb.* 2.14. 2 *Tim.*1.10. *John* 12. 31, *Hoſ.* 13. 14. (5) Deliver us from the fear of both, *Heb.*2.14. *Luk.*1.74. (6) That he might confirm the Teſtament or Covenant of grace, which he made with us, *Heb.*9.16,17 and 13.20. *Zach.* 9.11. And (7) obtain for us the ſpirit of grace, *Acts* 2.33. *Gal.* 3. 14. and 4.4,5.

Q. What difference may be obſerved betwixt the death of Chriſt, and of the Martyrs?

A. Betwixt the death and ſuffering of Chriſt and of the Martyrs, we may obſerve theſe differences.

1. Chriſt his paſſion was an accurſed puniſhment, *Gal.* 3. 13. The ſufferings of the Martyrs and holy men, are only chaſtiſements or trials.

2. Chriſts paſſion was a meritorious ſacrifice: *Heb.* 9. 14. the paſſions of the Martyrs, are of no value to merit any thing, *Rom.* 8. 18.

3. Chriſt bore all the Martyrs ſufferings, and that in his own ſtrength, but the Martyrs bore not others ſufferings, nor were left to their own ſtrength in bearing their own; and therefore they were not forſaken, though they were not delivered out of the hands of their perſecutors.

Q. *How was the puniſhment of the Elect laid upon Chriſt?*

A. As the ſins of the Elect were laid upon Chriſt, *Lev.* 16. 21. *Eſay* 53. 11. *Heb.* 9. 28. ſo was the puniſhment of their ſin for ſubſtance and kinde, though not for circumſtance of place or continuance, *Heb* 4. 15.

Q. *Did Chriſt ſuffer every particular puniſhment that every particular ſinner meeteth withall?*

A. He ſuffered both in ſoul and body the wrath of God, which was due

due unto us for ſin, though he ſuffered not every particular puniſhment of ſin which every particular ſinner meeteth withall, *Rom.*5.19. *Heb.*10.14.

Q. *What is the fourth difference betwixt the ſufferings of Chriſt and the Martyrs?*

*A.*4. Chriſt was in himſelf pure and innocent, but he ſuffered for our ſins, 2 *Cor.*5.21. The Martyrs were not free from ſin, neither did they ſuffer for the expiation of ſin.

Q. † *How long did Chriſt remain under the dominion of death?*

A. Untill the third day, death had power and dominion over Chriſt, for ſo long death kept aſunder ſoul and body, *Luke* 24.7. *Matth.* 17.23. *Acts* 10.40.

Q. *Did Chriſt alwaies abide under the power and dominion of death?*

A. **No, for the power of death being ſubdued, the third day he ‖ roſe again, aſcended into heaven, and ſitteth † at the right hand of the Father,** Acts 2.31. 2 1 Cor. 15.4 *a* Mark 16.19.

Expoſ. ‖ Q. *What is the reſurrection of Chriſt?*

A.

A. The resurrection of Christ is the first degree of his exaltation.

Q. What are the parts of this resurrection?

A. 1. His soul was joyned to the same flesh that died. 2. He was raised up to life, 1 *Cor.* 15.4.

Q. Why was it necessary that Christ should rise again?

A. It was necessary that Christ should rise again, (1) In regard of the excellency of his person, *Acts* 2, 24. (2) In regard of the Covenant which he had made with the Father, *Psalm* 2.6,7. *Esay* 53.10. (3) In regard of the dignity of his high office of eternall mediation, *Psal.* 110. 6,7. *Rom.* 4. 25. And (4) that the truth of those things, which were foretold concerning the glory of the Messias, might be fulfilled.

Q. By what power did he rise again?

A. Christ by his divine power rose again from the dead, *Rom.* 1.4. 1 *Pet.* 3 18. 1 *Tim.* 3.16. *John* 5. 21. and 10. 17,18. *Acts* 2.24. & 3.15. *Eph.* 1.19,20. *Rom.* 8.11.

Q. Did he rise as a private or a publick person?

A. He arose, not as a private, but as a pub-

a publick person, *Rom.*5.14.19. 1 *Cor.*15 45. *Heb,*10.14 1 *Pet.*2.20.21.

Q. What is the fruit of Christs resurrection?

A. He thereby sheweth that his satisfaction is fully absolute, *Rom.*4.25. and 6.9,10.

Q. For what end did Christ rise again?

A. The ends of his resurrection meant, 1. That he might prepare himselfe to the performance of the glorious functions of a Mediatour. 2. And shew himself to be the conquerour of death. 3. And the Lord of quick and dead, *Rom.*14 9. *Acts* 17.31.

Q. † *What is it to sit at the right hand?*

A. To sit at the right hand, is a manner of Speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, 1 *King.* 2.19.

Q. What is signified hereby, That Christ is said to sit at the right hand of the Father?

A. Thereby is clearly noted that excellent, 1. Glory, 2. Power, and 3. Domi-

3. Dominion that Chriſt received of the Father, whereby he doth execute his Kingly, Prieſtly, and Propheticall Office in glory, *Mat.*28.18. *John* 17. 2. *Phil.*2.9, 10. *Pſal.*110 1.

Q. *What are the ſpeciall parts of Chriſts Mediatorſhip?*

A. He ‖ is a b Prophet, c Prieſt, and d King, b Acts 3. 22. *c* Heb. 2. 17. *d* Pſal. .110.1.

Expoſ. ‖ Q. *Why was it neceſſary that Chriſt ſhould be both Prophet, Prieſt, and King?*

A. (1) In the time of the Law, Prophets, Prieſts, and Kings were anointed, 1 *King.*19.16. *Exo.*28.41.1 *Sam.*16.13. who were types of Chriſt, truly anointed our Prophet, Prieſt, and King.

(2) Alſo our Mediatour was 1 to obtain and purchaſe for us full redemption. 2 To beſtow upon us righteouſneſſe, and eternal life obtained. 3. And to ſhew unto us the way of ſalvation; which do neceſſarily require this threefold office of Chriſt.

Q. *Why was Chriſt a Prophet?*

A. To e reveal † unto us the way to everlaſting life e Luk: 4 18, 19.

Expoſ. † Q. *How did Chriſt make known*

known the will of God before his coming in the fleſh?

A. Before his coming in the fleſh, our Saviour Chriſt made known the will of God, (1) To the Patriarks and Prophets, 1. Either immediately, 2 *Pet.* 1. 21. 2 *Sam.* 23. 2. *Gen.* 3. 9, 10, 11. 2. Or by the Miniſtery of Angels, *Gen.* 31. 11. *Judg.* 6. 12. 2 *King.* 1, 3. (2) And by the Patriarks and Prophets, he informed the Church of the old Teſtament in all points neceſſary to ſalvation 2 *Peter* 2. 5. 1 *Peter* 3. 19. *Jude* 14. *Luke* 1. 70. *Epheſ.* 2. 20. 1 *Peter* 1. 11.

Q. *Did not Chriſt execute his prophetical office in his own perſon?*

A. In fulneſſe of time, he did in his own perſon preach, opening both the Law, and the Goſpel.

Q. *How was he prepared to this office?*

A. 1. By taking upon him our nature. 2. Being after a moſt excellent manner ſanctified by the ſpirit, *Luke* 1. 35. *Dan.* 9. 24. And 3 being furniſhed with all gifts neceſſary, *Matth.* 3. 16 17. *John* 3. 34. *Pſal.* 45. 7. *Eſay* 11. 2. *John* 1 18. and 3. 32.

Q.

Q. Of whom was he called to this office?

A. God the Father called him to this office, *Luk.* 3.21,22. *Mat.*3.16,17. *Mat.*17.5.

Q. To whom did he preach in his own perſon?

A. He did in his own perſon preach unto the Jews, *Acts* 1.1 *Luke* 21. 37. *Heb.* 1. 1. *Dan.* 9. 27. not altogether paſſing by the Samaritans and Canaanites, *John* 4.40. *Mat.*15.22.

Q. For what ſpace?

A. About the ſpace of three years and a half.

Q. *In what manner did he preach?*

A. (1) With admirable wiſdome, *Mark* 6.2. *Matth.*21.23.27.& 22.46. (2) With ardent zeal, *John* 2. 14, 17. *John* 4.34. (3) With excellent grace, *Pſal.*45.2,3. *Matth.*7.29. *Luke* 4. 22. and 11.27. (4) With ſingular meekneſſe, *Mat.*11. 29. (5) And with authority unuſual, *Mat.*7. 29. *Mat.*5. 21, 22. (6) Not reſpecting any mans perſon, *Mat.*21. 42,43. *Mark* 12.14.

Q. What Doctrine did he preach?

A. He (1) interpreted the Law, *Matth.*5.21,22,&c. and 19.4,5.(2) Reproved

proved the corruptions of the Scribes and Phariſees, *John* 2. 16. *Mat.*23,13. (3) Foretold ſome things that were to come. *Mat.* 10.21. *Luke* 19. 43.44. *Matth.*24. 3, &c. And (4) taught the Goſpell, or the laſt will of God, concerning the ſalvation of man, *Eſay* 61. 1,2. *Luk.*4.18.

Q. *How did he illuſtrate his doctrine?*

A. He did illuſtrate his doctrine for the moſt part by parables and ſimilitudes, as the people were able to bear it, *Mat.* 13.3. *Mark* 4. 33. confirming that which he taught.

Q. *How did he confirme his doctrine?*

A. (1.) By the Scriptures of the old Teſtament, *John* 5.46. *Matth.* 22. 32. *Luke* 24. 26,27,44,45. (2) By holineſſe of life exactly anſwering to his Doctrine; (3) With divers ſignes of all kinds, *John* 3 2. and 5. 36. *John* 6. 61,62. and 2.25 *Mat.*9 4. *John* 9. 6. and 11. 43 45 And (4) by that moſt cruel and bitter death, which for the truth of God he did voluntarily undergo, 1 *Tim.* 6 13.

Q. *How doth Chriſt teach his Church ſince his aſcenſion into heaven?*

A. After his aſcenſion, our Saviour doth

doth teach his Church by his Apostles and Ministers, *Eph.*4.11, 12. *Acts* 10. 41,42.

Q. *How were the Apostles prepared for this office?*

A. The Apostles being (1) fully and perfectly instructed by Christ himself, in those things which concern the Kingdom of God, *Acts* 1, 3. *John* 15.15. and 17.8. (2) And extraordinarily furnished with gifts. (3) and infallibly assisted by the Spirit; *Acts* 2. 3,4. *John* 14.26. and 16. 13. were sent forth to preach.

Q. *What did the Apostles preach?*

A. The whole counsel of God, so far as concerns man, and the means of his salvation, *Acts* 20.27. *Mat.* 28. 20. 1 *Cor.*2.9,10 11. 1 *John* 1.3. *Rom.* 1.16.

Q. *To whom were they sent to preach?*

A. Unto all Nations, *Mat.*28.18,19. *Mar.*16.15.

Q. *How did they confirm their doctrine?*

A. Their doctrine they confirmed (1) Both by the Prophets of the old Testament, *Act.*26.22. and 28.23. 2 *Pet.* 1.18,19. (2) And by divers signes and wonders

wonders which God wrought by them, *Heb.* 2.3,4. *Mark* 16 20.

Q. *How doth Christ teach his Church since the death of his Apostles?*

A. In the daies, and since the death, of the Apostles, our Saviour doth execute his Prophetical office by his ordinary Ministers, whom he hath commanded us to hear.

How far are we to hear them?

A. So long as they preach according to the Scriptures, *Ephes.* 4. 11, 12. *Luke* 10. 16.

Q. *What difference is there betwixt the Ministry of Christ, and his Ministers?*

A. Christ is the Author of the Doctrine which he taught; Ministers are the Instruments of Christ, to teach, not their own, but his Doctrine, 2 *Cor.* 5. 20. *Job* 33. 23.

Q. *What is the fruit of this office of Christ?*

A. The fruit of this office is, (1) The restoring of knowledge decayed in the first fall of man. And 2 the manifestation of divine mysteries unknown to the world, *Rom.* 16. 25, 26. *Ephes.* 3. 9. *Col.* 1. 26, 27.

Q. *Why was Christ a* † *Priest?*

A. **To purchase for us righteousnesse and life eternal,** ‡ Heb. 5.9.

Expos. † Qu. *Is Christ, our high Priest after the order of* Aaron?

A. Christ is our high Priest, not after the order of *Aaron*, but after the order of *Melchisedec*, *Psal.* 110.4.

Q. *What difference is there betwixt the Priesthood of* Aaron *and of Christ?*

A. The differences are these, (1) In the person. (2) In consecration. (3) In the Priesthood. (4) In the Sacrifice. (5) In the place whither they entred. (6) *Aaron* was a Priest only, Christ is both King and Priest. (7) *Aaron* was a Minister, but Christ is the Author.

Q. *How do they differ in person?*

1. In Person.

A. *Aaron* was (1) Of the tribe of *Levi*, *Heb.* 7.4. but Christ of the tribe of *Juda*, *Heb.* 7.14. (2) His stock and lineage was known, *Exod.* 6.16, 18, 20. but Christ was without father, touching his humanity; without mother, touching his Deity, *Heb.* 7.3. (3) He was compassed with infirmities, and was mortal; but Christ immortall, and continuing for ever. (4) *Aaron* was a sinner, and had need to offer for himself,

himſelf, and for his own ſins, *Heb.*7. 28. and 5,2,3,4. & 9.7. But Chriſt was holy, harmleſſe, undefiled, having no need to offer for himſelf, but offered himſelf for the people onely, *Heb.*7.25,26,27.

Q. *How do they differ in conſecration?* 2. *In conſecration.*

A. (1) Material oyle was poured upon *Aaron* at his conſecration, *Levit.* 8.12. but Chriſt was anointed with the holy Ghoſt, *Acts* 10 38. (2) *Aaron* was inſtituted without an oath, but Chriſt with an oath, *Heb.*7. 20. 21,28, *Pſal.*110.4.

Q. *How do they differ in the Prieſthood?*

A. (1) The Prieſthood of *Aaron* was typicall, *Hebr.* 10. 2,3. but the Prieſthood of Chriſt is true and reall, containing the very Image and body of things themſelves. (2) The Prieſthood of *Aaron* was not available to take away ſin, *Hebr.*9 14,15. But Chriſts Prieſthood was perfect to aboliſh ſin, and to obtain eternal redemption, *Heb.* 10 1,5, 11. *Heb.*9 12,14. (3) The Leviticall Prieſthood was to be abrogated, *Heb.*8.13. but Chriſts Prieſthood is to continue for ever, *Hebr.* 7. 24. (4) *Aaron* died and had ſucceſſors, 2. *In Prieſthood.*

*Heb.*7.23. but Christ succeeded none, hath no successors; but is our onely and unchangeable high Priest for ever, *Heb.* 7 3.

Q. *How do they differ in the Sacrifice?*

4. *In the sacrifice.*

A. Aaron and his successors (1) offered the bodies and bloud of beasts, *Heb.*9.12,14. but Christ himself is both the Priest and Sacrifice, *Eph.*5 25. *Heb.* 9.26. and 10.10. (2) They offered oftentimes one manner of Sacrifice; but Christ hath offered himself once for all, Heb.7. 27 and 9.25,26. and 10. 12,14. 1 *Pet.*3.18.

Q. *How do they differ in the place whither they entred?*

5. *In the place whither they entered.*

A. Aaron and his successors entred into the Tabernacle made with hands, *Heb.*8.5 and 9.6 But Christ is entred into the very heavens, *Hebr.*9. 11 24, and 4.14.

Q. *How else do Christ and* Aaron *differ.*

6. *Aaron was a Priest only, Christ is both King and Priest.*

A. (1.) Moreover, *Aaron* and his successors were priests onely, but Christ is both King and priest, *Hebr.*7. 1, 2. (2) *Aaron* and his successors were but Ministers

Miniſters, but Chriſt is the author of ſalvation, *Heb.* 5. 9.

Q. What doth all this ſhew?

A. All this doth ſhew, (1) The abſoluteneſs. (2) The perfection. And (3) the excellency of Chriſt his prieſthood.

Q. What are the functions of his Prieſtly-office?

A. **Offering ‖ up g himſelf a ſacrifice once for all, and † making requeſt for us.** g Heb 5. 1. and 9. 26. and 7. 25.

Expoſ. ‖ *Q. Who offered up himſelf?*

A. Chriſt through the eternal Spirit, Heb 9. 14.

Q. What was the Sacrifice that he offered?

A. He offered up his ſoul and body, as a ſweet ſmelling ſacrifice to the Father, *Eph.* 5. 2. whereby he was conſecrated, and did enter into Heaven, preſenting himſelf before the Father for us, *Heb.* 9. 24. and 10. 20.

Q. How often is this ſacrifice offered?

A. Once for all, *Heb.* 10. 12.

Q. What be the parts of this oblation?

1. Expiatory. 2. Presentatory.

A. Two: (1) Expiatory. (2) Presentatory.

Q. *What is Christs intercession?*

† *A.* Christs intercession is his most gracious will, frequently and unmoveably desiring, that all his Members for the perpetual vertue of his Sacrifice, may be accepted of the Father. *Rom.* 8. 34.

Q. *What are the properties of his intercession?*

A. It is, 1 Universal and Particular. 2. Heavenly and glorious. 3. Ever effectual. 4. No way reciprocal. 5. And tendred onely for the vertue of his sacrifice.

Q. *Why was Christ a* † *King?*

A. To ‖ bridle h and subdue' all his enemies, but i to † gather and k govern * his Elect and Cholen, h Psalm 110. 1. Col. 2. 15. 1 Cor. 15. 28. i John 10. 16. Hag. 2. 7. k Ezek. 34. 23, 24.

Q. *What is the Kingly Office of Christ?*

A. The Kingly office of Christ is his spiritual, eternal, and absolute Dominion, *Luke* 17. 20 *Joh.* 18. 36. *Dan.* 2. 44. and 7. 14. *Heb* 1. 8. *Rev.* 3. 7. whereby

by being appointed by the Father, *Pſal.*2. 6,7. and 45. 7. *Pſalm* 110. 2. *Mat.* 11. 27. *Acts* 2. 33. Lord of all things in Heaven and earth, *Heb.*2. 7, 8. and peculiarly King and Head of his Church, *Eph.* 1.21, 22. he doth confound and deſtroy all his enemies, but doth gather and govern his elect, *Hoſ.* 1.7. *Iſaiah* 33. 22. by his word and ſpirit, for their ſalvation and glory of God.

Q. *What are the properties of Chriſts dominion?*

A. It is, 1. Spiritual. 2 Etern al 3 Abſolute.

Q. *Who appointed him to this office?*

A. God the Father.

Q. *What is the dominion whereunto he is appointed?*

A. To be Lord of all things in Heaven and earth, and peculiarly King and Head of his Church.

Q. *What are the Functions of his Kingly office?*

1. *In reſpect of his Enemy.*

A. Two, 1. In reſpect of his Enemies. 2. In reſpect of his Elect.

Q. *What in reſpect of his Enemies?*

A. He doth confound and deſtroy all his enemies.

Q. *What in reſpect of his Elect?*

2. In reſpect of his Elect. A. He doth gather and govern his Elect.

How doth he gather and govern his Elect?

A. By his word and ſpirit.

Q. *For what end?*

A For their ſalvation and the glory of God, *Iſaiah* 32. 15. and 59. 21. 1 *Theſſ.* 1.5.

Q. *Who are the enemies of Chriſt?*

A. ‖ The enemies of Chriſt, are 1. Satan and all his Angels. And. 2. all their works.

Q. *What are the works of Satan?*

A. 1. Sin. And 2 death, *Gen.*3.15. *Eph.*2.2. 2 *Cor.* 4.4 2 *Cor.* 6 15.

Q. *Who elſe are Chriſt's Enemies?*

A. All wicked men who be the Inſtruments of Satan, *John* 8. 44. 1 *John* 3.8.

Q. *Among wicked men, who is the chief enemy of Chriſt?*

A. The Antichriſt of *Rome* is chief, 2 *Theſſ.*2.3.

Q. *How doth Chriſt ſubdue theſe Enemies?*

A. Theſe enemies Chriſt hath already overcome in his own perſon,

Eph.

*Eph.*4.8. *Col.*2.14. *John* 12.31.

Q. How doth he bridle and repreſs them daily in reſpect of his Members?

A. He doth daily bridle and repreſs them, 1. By his wiſdom. 2. Power. 3. Word. And 4 Spirit, Luke 10.18,19. and 2. 34 *Rev.* 12.5. and 2.27. 2 *Cor.* 10.4,5.

Q. When will he perfectly ſubdue them in reſpect of his members?

A. He will perfectly ſubdue them at the day of Judgement, 1 *Corin.* 15. 25.

Q. How will he ſubdue them?

A. He will ſubdue them, 1. By adjudging ſome; 2. By aboliſhing others. *1. Adjudging ſome. 2. Aboliſhing others.*

Q. Whom will he adjudge?

A. He will adjudge the Devil and all his partakers to eternal condemnation, *Mat.* 25.46.

Q. Whom will he utterly aboliſh?

A. He will aboliſh ſin and death, 1 *Cor.*15.26.

Q. What is further to be noted in the execution of his Kingly office, in reſpect of his enemies?

A. Further it is to be noted, That Chriſt as a Mediatour in the execution of

of his Kingly office, doth (1) Outwardly call ſome wicked and ungodly men, *Matt.* 22. 1, 14. and 20. 16. (2.) Preſcribe a Law how they ought to walk, *James* 4. 12. (3.) Beſtow many good things upon them, both ſpiritual and temporal, though not ſuch as accompany Salvation, *Heb.* 6 4, 5. *Matth.* 13. 19, 20, 21. *Luke* 8. 13, 14. *Job* 22. 18. And 4. inflict divers puniſhments upon them, in this life and the life to come, for their ſin and diſobedience, *Matt.* 13 12. and 25. 28. *Iſaiah* 6. 10. 2 *Theſſ.* 2. 10, 11. *Luke* 16. 23.

Q. *What are the functions of his Kingly office in reſpect of his elect?*

1. *Vocation.* 2. *Government.*

A. Two, 1. Vocation. 2. Government.

Q. *What is Vocation?*

† A. Vocation is that whereby Chriſt doth not onely by his word call his Elect to Faith, Repentance, and the participation of the Covenant of Grace, *Mark* 1. 14, 15. *Mat.* 11. 28. but he doth effectually move them by his Spirit to repent and believe, *Pſal.* 110. 3. 2 *Theſſ.* 2. 13, 14. *Eph.* 3. 16, 17.

1. *Outward* 2. *Inward*

Q. *Which be the parts of it?*

A. Two, 1. Outward. 2. Inward.

Q. *What*

Q. *What is outward vocation?*

A. It is Chriſts calling his Elect by his word, to faith and repentance.

Q. *What is the inward vocation?*

A. It is Chriſts effectual moving his Elect by his Spirit, to repent and believe.

Q. *What are the functions of Chriſts Kingly office appertaining to the government of his Elect?*

* *A.* The functions of Chriſts Kingly office appertaining to the government of his Elect are three, (1) The preſcription of Laws, according to which his Subjects ought to believe and live.

Q. *Wherein ſtands this,* &c?

A. It ſtands not only in 1. Appointing the faithful by the Miniſtery of his word to live godlily, juſtly and ſoberly. But alſo, 2. in writing his Law in their hearts by his holy Spirit, and enabling them by the ſame Spirit to do in ſome meaſure what he requireth, *Tit.* 2. 11, 12. *Jer.* 31.33. *Zech.* 36. 27. *John* 1. 16.

Q. *What is the ſecond?*

A. The communication and beſtowing of all good things upon them

apper-

appertaining to this or a better life, ſo far as he knows it needful or profitable.

Q. What comprehend you under the communication of all good?

A. Under that, we are to comprehend the removing of things hurtful, and the defending of his Subjects againſt them. *Pſalm* 68. 18. *James* 1. 16, 17. *Pſalm* 23. 1, 2, 3. 1 *Cor.* 12. 8, 9, 10, 11. *Eph.* 1. 7. *Acts* 26. 18. *Mat* 9. 6. *Gal.* 4 4, 5. *Rom.* 8. 15, 16. 2 *Cor.* 12 9. *Phil.* 4. 13. *Luke* 22. 32. *John* 17. 11, 12, 22, 23. 1 *John* 4 4. *Gen.* 9. 26, 27. *Pſalm* 81. 13. 14. *Acts* 4. 19. and 5. 13. *Pſalm* 34 9, 10. *Tit.* 1. 15. *Rom.* 14. 14, 15. *Iſay.* 27 7. *Jer.* 46. 28.

Q. What is the third function of Chriſts Kingly office in governing his Elect?

A. The receiving of his Elect unto himſelf, and the giving of eternal life unto them, having pronounced ſentence on their ſide, *Mat* 25. 49.

Q. What benefits do we receive by the death and reſurrection of Chriſt?

A. We are redeemed from the ‖ guilt, ‖ punishment † and power m of ſin, and ſhall be raiſed up at the

the laſt day, l Col. 1. 14. m Luke 1. 74. Tit. 2. 14. 1 Cor. 15. 13.

Expoſ. || Q. *How are we redeemed from the guilt of ſin by the death of Chriſt?*

A. 1. Chriſt hath paid our Debts, and anſwered whatſoever the Law did require at our hands, 1 *Pet.* 2. 21, 24, ſo that the Law hath nothing againſt us, *Col.* 2 14.

2. Laid down his life accord to the will of his Father, *John* 10. 15. ſo that Chriſts death muſt needs be acceptable, *Eph.* 5. 2 and conſequently we are not bound over to puniſhment.

Q. *How may it be proved that we are delivered from the whole puniſhment of ſin, temporal and eternal, by the death of Chriſt?*

† *A.* (1) Puniſhment is inflicted becauſe of ſin. *Joh* 4 8. *Prov.* 22. 8. and 28. 18. *Hoſ.* 10. 13. and 14. 1. being freed from ſin, we are not lyable to Judgment, 2 *Sam.* 12. 13. *Jer.* 4. 14. *Ezech.* 18. 32. (2.) It ſtands not with the Juſtice of God, being once fully ſatisfied, to require a ſecond payment at our hand, *Gen.* 18. 25. *Matt.* 3. 17.

2. Nei-

(3.) Neither will it ſtand with his glorious mercy. (4.) Nor with the honor of Chriſt who is a perfect Redeemer, *Tit.* 2. 14. (5.) Nor with the price of his Blood, 1 *Cor.*6. 20. (6.) Nor with our Faith in praying for full pardon of all our Debts, *Matth.*6. 12. (7.) Nor with our peace with God, *Rom.* 5. 1. (8.) Nor yet with right reaſon, that the guilt of ſin ſhould be removed, and yet puniſhment for ſin inflicted.

Q. How are we redeemed from the guilt and puniſhment of ſin?

A. God the Father accepting the death of Chriſt, as a full n ranſom and ſatisfaction to his juſtice, doth freely diſcharge & acquit us from all our ſins, n Rom.3.24,25 Col.1.14. Eph.1.7.

Q. How are we redeemed from the power and tyranny of ſin?

A. Chriſt by ‖ his o death killeth ſin in us, and by his † reſurrection doth quicken us to newneſs of life, o Rom.6.3.4.

Expoſ. ‖ *Q. How doth the death of Chriſt kill ſin in us?*

A. Chriſt by his death did conquer ſin; and the old man in us; is truly ſaid

to

to be crucified, dead and buried, with the body of Christ, we being ingrafted into the similitude of his death, *Col.*2.12,20.

Q. *How doth Christs resurrection quicken us to newness of life?*

† *A.* Having communion with Christ in his life, we are raised up to a spiritual life, *Rom.* 8.11. and have our conversation in heaven, *Phil.*3.20.

Q. *Is the life of grace perfect in us in this life?*

A. No, the life of Grace is, 1. Onely begun here. 2 And groweth by degrees. 3. Being perfected in Heaven.

Q. *What are the benefits of Christs ascension?*

A. 1. The leading p of captivity captive. 2. The giving of gifts unto men. 3. The pouring q his spirit upon his people. 4. And preparing r a place for them, p Eph. 4. 8, 11. q Acts 2.16, 17. r John 14.3.

Q *What are the benefits of his intercession?*

A. 1. The Persons of the faithfull do always remain just. 2. And their Works s acceptable in the sight of God. 3. Hereby also they are defended against the accusation of

of all their enemies, ſ 1 Pet. 2. 5. Gen. 4. 4. *Exod.* 28. 38.

Q. *How will the knowledge of theſe things work in the heart of him whom God ſaves?*

A. 1. It brings him to a ſerious t conſideration of his own eſtate: 2. To u grieve for ſin, and the fear of Gods diſpleaſure, whereby w 3. The heart is † broken and humbled. t Jer. 8. 6, 7. Luk. 15. 17. u Acts 2. 37. w Acts 9. 6.

Expoſ. † Q. *When is the heart broken?*

A. The heart is broken and humbled, when it is caſt down with the ſight of ſin, *Pſ.* 51. 17. bruiſed with the weight of Gods wrath, and melted away for fear, *Pſalm* 119 120. 2 *Kings* 22. 19. knowing that God hath advantage againſt him, and that he is worthy to be condemned.

Q. *What elſe will this knowledge work?*

A. It 4 will bring x a man ‖ to confeſs his ſin. 5 Highly to y prize Chriſt, and to 6 hunger † after z him, until he obtain his deſire, x Luke 15. 18. y Matthew 13. 44.

z *Iſaiah*

Iſaiah 55.1. John 7.37.

Expoſ. ‖ Q. *In what manner will this humbled ſoul confeſſe his ſin?*

A. He will acknowledge his ſinnes to God (1.) as particularly as he can, 1 *Tim.* 1.13. *And* (2) with ſighs and groans for pardon and forgiveneſſe, *Rom.* 8.26.

Q. *What are the properties of this hungring after Chriſt?*

† *A.* Hunger after Chriſt muſt be, 1. Fervent, as a thirſty man longeth for drink. *And* 2. continuall, never giving over till the deſire be obtained.

Q. *What doth accompany this hungring after Chriſt?*

A. With this deſire there is alwayes joyned. 1. *An* high prizing of Chriſt; *And* 2. an adviſed willingneſſe to forgoe all things for Chriſts ſake, *Phil.* 1.22,23. with 3.7,8.

Q. *How are we made partakers of Chriſt with all his benefits?*

A. By † faith alone, a John 3.16. and 1.12. *Acts* 13.39.

Expoſ † Q. *How may it be proved that we are made partakers of Chriſt by faith alone on our part?*

A. (1.) By faith alone we are ingrafted into Chriſt, *Rom.* 11. 20. (2) By faith alone we receive him *John* 6. 56. (3) By faith alone we have communion with him, *Rev.* 3. 20. and ſo are made partakers of all his benefits, *John* 3. 36. (4) Alſo faith is the condition of the Covenant of grace. *Acts* 16. 31. *John* 3. 18. *Mark* 16. 16. *John* 20 31. *Rom.* 4. 3, 5

Q. *What is Faith?*

A. **An || obedienttal reſting b upon Chriſt alone for ſalvation,** b Pſa. 2. 12. Acts 16. 31.

Expoſ. || Q. *Why do you not define faith by an aſſent?*

A. Becauſe bare aſſenting to the truth of Gods promiſes, upon the credit of the revealer, is not true and juſtifying faith, *Mat.* 21. 32. *John* 2. 23 *Luke* 24 25. and 8. 13.

Q. *When doth the poor ſoul believe unto juſtification?*

A. When the poor ſoul doth caſt it ſelf upon the free promiſe of God made in Jeſus Chriſt, for pardon of ſin, it doth truly believe, *Acts* 9. 42 *John* 14. 1. and 5. 24. with *Rom.* 4. 5. *Iſaiah* 28. 16. with *Rom.* 9. 33 *Acts* 18.

18 8. with *Rom.* 10, 10 11.

Q. *What are the properties of this faith?*

A. This faith is, 1. Certain, *Mat.* 16. 18. though mixed with many doubtings; *Luke.* 1. 18. and 17. 5. *Mark.* 9. 24. And 2. continuall, *Luke* 22. 31, 32. though often ſhaken, *Luke* 24. 21.

Q. *Why doe you not define Faith to be a full perſwaſion?*

A. Becauſe a full perſwaſion ſeems rather an effect of a ſtrong faith, *Rom.* 4. 21. then the nature of true faith.

Q. *Is not joy an individuall companion of faith?*

A. Joy is a fruit of Faith, 1 *Pet.* 1. 8. *Acts* 8. 6, 7, 8. *Rom.* 5. 3 but not an inſeparable companion thereof; a man may have true faith, and feele little or no comfort, *Pſalm.* 22. 1. and 31. 10. and 77. 2.

Q. *What is the ground of Faith?*

A. The free† promiſes of c God made in Chriſt concerning the forgiveneſſe of ſins, and eternal righteouſneſſe, c Rom. 4 18. Heb. 11. 1

Expoſ. † *Q. Are not temporall b eſ-*

ſings,&c. the grounds of faith, together with the promiſes of God?

A. Temporal bleſſings, *Eccleſ.9.* 1,. civill vertues, *Luke* 18. 12, 13 14. a generall notice that Chriſt will ſave the elect, *Mat.*13.20.21. ſenſe, reaſon, experience, feeling, *Pſalm* 10. 1. and 15. 12 are not the grounds of faith; but only the Promiſes.

Q. What is the cauſe of the promiſes?

A. God of his grace hath made them unto us in Chriſt, which ought to be received.

Q. *Why ought they to be received?*

A. Becauſe God that cannot lye hath ſpoken them, *Tit.* 1, 2. 2 *Tim.* 2. 13.

Q. *How is faith wrought in us?*

A. **Inwardly by d the ‖ ſpirit as the Author, outwardly by the e preaching of the word, and † Catechiſing, as the inſtrument thereof,** d *Acts* 16 14. e Ro n.10. 14 Heb 5. 11,12. and 6.1,2.

Expoſ. ‖ *Q. How may it be proved that faith is the work of the Spirit.*

A. Becauſe faith is (1) The gift of God, *Phil.* 1. 29. And 2. a grace ſupernaturall: a man of himſelfe can no more

more believe, then a corrupt fountain can ſend forth ſweet waters, 2 *Corin.* 2. 14.

A. What is Catechiſing?

A. Catechiſing is an inſtruction of people in the chief grounds of Chriſtian Religion, 1 *Corinthians* 2.4. 1 *Cor.* 3. 1. 1 *Pet.* 3. 15. *Heb.* 6. 1, 2. *Rom.* 6. 17.

Q. *What are the properties of it?*

A. It muſt be, 1. Pure. 2. Plain. 3. Brief. And. 4. orderly.

Q. *What is the end of Catechiſing?*

A. 1. That the people may clearly and manifeſtly ſee the way unto ſalvation. 2, That they may know how to make uſe both of the Law and of the Goſpel, for their humiliation and comfort. And. 3. underſtand how one thing dependeth upon an other, goeth before, or followeth after.

Q. *What are the ſpecial benefits of Catechiſing*

A. Hereby Chriſtians are enabled (1) To refer that which they read to ſome head. (2) Readily to apply what they hear to fit purpoſe. (3) To try it. (4) To have it in readineſs in the time of need. (5) To profit by the pub-

lique Ministery, *Hebrewes* 5. 11, 12. (6) To know how to go forward in godlines, in an holy method. (7) It is profitable to inform the judgement. (8) To reform the affection. (9) And to quicken to the duties of a godly life.

Q. *How doth the Word work Faith in us?*

A. 1. **By shewing us f our misery, and the true g means of our recovery. 2. Encouraging us h being ‖ humbled, to receive the promises of the Gospell,** f Rom. 7. 7. Gal. 3. 22. g Gal 4. 4, 5. h Mat. 11. 28. Isaiah 61. 1, 2, 3. Revelation 22. 17.

Expos. ‖ Q. *How doth the Word encourage the humbled to believe?*

A. The word (1) Commandeth the humbled to believe. (2) Promiseth them comfort, *Mat.* 9 13. *Luke* 15. 32. (3) Setteth forth the necessity and excellency of Faith, *John* 3. 18. 36. (4) The danger of unbelief, *Mark* 16 16. *John* 12. 48. *Acts* 13. 46. (5) The tender mercies and compassions of the Lord, *Psal.* 103. 8. 12. And (6) how God 1 Inviteth, 2 Perswadeth. 3. And in-

intreateth them to believe, 2 *Corin.* 5. 20.

Q. *How doth the ſpirit work by the word?*

A. 1. It doth teach us wiſdom i to apply things generally ſpoken, particularly to our ſelves. 2. Secretly upholdeth k againſt deſpair. 3. Stirreth up in us good deſires. 4. Doth m ſoften the heart. 5 And draw n us to reſt upon Chriſt for ſalvation, before we o have the feeling of comfort, i Ezek. 36. 27. 31. k Pſalm 51. 12. l Phil. 2. 13. m Ezek. 11. 19. and 36. 26. n John 6. 44. o Mat. 11. 28, 29.

Q. *By what means is Faith increaſed?*

A. By †hearing q the ſame Word Preached or Catechiſed, and likewiſe by earneſt * Prayer, p 1 Pet. 2. 2 q Luke 17. 5.

Expoſ. † Q. *What ſhould move men to hear the word?*

A. Becauſe hearing the word preached is an Ordinance of God.

Q. *What are the ſpecial beneſits of hearing?*

A. It is ordained of God as a means

(1) To encreaſe knowledge, *Mat.* 15. 10. *Prov.* 1.5. and 8.33. *Pſal.* 73.16, 17. 1 *Cor.* 1.21. and 14.24,25. (2) To rectifie the Judgement (3) To give counſel in doubtful caſes, *Pſalm* 119. 24. and 73, 16, 17. (4) To perfect the Faith of the weak, *Rom.* 10.8.1 *Theſſ.* 3.10. (5) To make ſtable the ſtrong, *Acts* 20.32. *Rom.* 1.11,12. (6) To comfort them that are in heavineſs, 1 *Theſſ.* 2.11. and 3.2. and 5.14. (7) To raiſe them that are fallen, 2 *Sam.* 12. 12, 13. *Gal.* 6.1. (8) To call back them that wander, *Iſa.* 30.21. (9) To ſtir up the graces of Gods Spirit, *Cant.* 4.16. 2 *Pet.* 1.13. (10) To refreſh the ſouls of the Saints with ſweet and heavenly conſolations, *Canticles* 1.1. *Pſalm* 119. 162 *Col* 2.2. And (11) to build both weak and ſtrong unto perfect holineſs, *Eph.* 4.11, 12. 1 *Pet.* 5. 2, 1 *Tim.* 4.16. *James.* 1.21.

Q. *In what reſpects is liberty to pray, a ſweet priviledge?*

* *A.* Liberty to pray is a ſweet priviledge, *Eph.* 2.18. Becauſe (1) thereby we do (2) And may continually communne with the Lord after a familiar manner, 2 *Sam.* 7.18. *Pſalm* 5.1, 2, 3.

2, 3, (3) And lay open our griefs into his boſome, 1 *Sam.* 1. 15. *Pſalm* 130. 1, 2. and 61. 1, 2. (4) Hereby we do teſtifie our dutifull affection to God, *Luke* 15. 18. And (5) become helpers to others, *Rom.* 15. 30. *Phil.* 1. 19. 2 *Theſ.* 3. 1. *Col.* 4. 12.

Q. *Wat are the ſpecial benefits of prayer?*

A. 1. It doth adde ſtrength to faith, *Luke* 17. 5. (2) It gives life to the other graces of God that are in us. (3) By it we obtain at the hand of God what good we ſtand in need of, *Matth.* 7. 7. *Iſaiah* 65. 24. (4.) We grow better acquainted with God, *Geneſis* 18. 23. 27. *James* 4. 8. (5) We fight manfully againſt corruption, *Eph.* 6. 18. (6.) We learn to direct our ſelves in a godly life. (7.) By it croſſes are prevented, removed or ſanctified, *Pſalm* 3. 4. *Iſa.* 37. 1, 6. (8) All things are ſanctified thereby, 1 *Timothy* 4. 5. (9.) We are kept that we fall not into temptation, *Matthew* 26. 41. Yea (10) often we obtain much more good then we deſire or expect, 1 *Kings* 3. 13. *Eph.* 3. 20.

Q. *How elſe may the benefits of prayer beconceived?*

A. Prayer

A. Prayer is, (1) A key to open the door of Gods treasure house, *Mat.* 7.7. (2) A present remedy to an oppressed spirit, *Psalm* 6.1, 8. and 31. 21, 22. (3) A preserver of the godly minde, 2 *Thess.* 3.5. (4) A giver of strength to the weak, *Eph.*3. 14. 16. And (5) in especial means to make a man fit to live in every estate, *Col.*1. 9, 10.

Q. *How must we hear that we may get profit?*

A. 1. With reverence, 2. ſ Meekness. 3. † Joy. * And 4. longing ‖ desire ɤ to learn. 5. And ɯ giving † credit to the truth, t Isa. 66.2. ſ Jam.1. 21. t Mat. 13.44. ıı 1 Pet. 2.2. ɯ Heb. 4.1,2.

Expos. ‖ *Q. What is reverence?*

A. Reverence is an affection of the heart, arising from an apprehension of Gods majesty, and our own vileness.

Q. *What are the effects of reverence?*

A. Thereby we are prepared to hear the Word, (1) With humility. (2) Fear. (3) And attention, *Acts* 10. 33. 1 *Thess.* 2. 13. *John* 12. 48. and 11. 28, 29. *Hebrews* 12. 28. *Job* 42.5, 6.

Psalm

Psalm 62. 11. *Acts* 16. 14.

Q. *What is meekness?*

A. Meekness is an affection, whereby we are contented 1. To bear the rebukes of the Law. And 2 to have the duties of the word to be pressed upon us, 1 *Sam.* 3. 17. 2 *Kings* 20. 19. *Psalm* 25. 9, 12. *Heb.* 13. 22.

Q. *What is joy?*

* *A.* Joy is a delight of the soul for some good thing that is present, *Acts* 8. 8. *Exod.* 6 9.

Q. ‖ *What is a longing desire to learn?*

A. A longing desire to learn, is an eager appetite to be further acquainted with the knowledge of the truth, that we may reap fruit and benefit by the same, *Prov.* 27 7. *Prov.* 2. 3 4 9. *Psal.* 119. 34, 35, 40.

Q. † *What is it to give credit to the truth?*

A. To give credit to the truth, is to believe the whole truth and every part of it, as true and certain, both to others and to ourselves, so as we expect the benefit and promise therein, and the effecting and making good of whatsoever is there spoken, 2 *Chr.* 20. 20. *Isa.* 7. 9.

Q. How

Q. *How elſe?*

A. 1. **We muſt** x **meditate** ‖ **of that we hear.** † 2. **Apply it to our ſelves.** 3. **Confer of yt with** * **others: And** 4. **with** z **diligence** ‖ **ſet about the practice of what is required** x Pſal. 1, 2 and 119. 114, 115. y John 4. 53. Iſa. 2. 3. Luke 2. 51.

Expoſ. ‖ Q. *What is the profit of meditation?*

A. Meditation is the very life of reading and hearing, 1 *Tim.* 4. 15.

Q. *What is meditation on the word?*

A. It is a ſeparation of our ſelves purpoſely from other matters, that we may ſeriouſly think of what hath been taught, *Gen.* 24. 63.

Q. *What is the end of this meditation upon the word?*

A. 1. That it may be ſetled in the minde. And .2. work upon the affections, *Jer.* 8. 6.

Q. *What muſt accompany meditation for the attaining of theſe ends?*

A. We muſt joyn. 1. Examination. 2. And Prayer, *Luke* 18. 1. therewith.

† Q. *What is it to apply the word to our ſelves?*

A. To

A. To apply the word to our ſelves, is to lay it to our heart as concerning us, 1 *Cor.*11.28. *Cor.*2.13.5.

Q. *What are the parts of the word?*

A. 1. The Commandements. 2. The Threatnings. 3. The Exhortations. 4. The Promiſes.

Q. *How are the Commandements to be applyed?*

A. That they may guide us.

Q. *How are the threatnings to be applyed?*

A. (1.) That they may humble us for our ſins paſt. 2 *Sam.* 12.12, 13. and 24. 10 (2.) That they may affright us from ſin for time to come.

Q. *How muſt we apply the exhortations?*

A. That they may incite us to our duty with chearfulneſſe, *Eccl.* 12.11.

Q. *What uſe is to be made of the promiſes?*

A. The promiſes may be, 1. For our ſupport. 2. For our comfort, whether they be in plain ſpeeches, or myſticall propheſies, *Pſal.*119.71,72,52.

Q. *How muſt we confer with others?*

A. 1. For inſtruction. 2. for edification in holineſſe and comfort.

Q. *How*

Q. *How for Inſtruction?*

A. 1. We muſt communicate to others what we have learned, *And* 2 learn of others, 1. What we are ignorant of. 2. Do not well underſtand, Or 3. have forgotten.

Q. *How for edification in holineſs and comfort?*

A. We muſt, 1. By admonition, 2. Exhortation. *And* 3. comfort help to ſtrengthen and edifie one another, *Heb.* 3.13. *Job* 16.4,5. *Rom.*1.11,12. *Levit.* 19. 17. *Prov.* 27. 5,6. 1 *Theſſ.* 5 11.14. *Jude v.* 20.

Q. *How muſt we practiſe that which is taught?*

A. 1. Inwardly we muſt heartily deſire and ſtrive; *And* 2. outwardly we muſt be, 1. carefull, 2. without delays take opportunities of doing the good that God requireth, 2 *Chro.* 17. 6. and 19 3. and 27. 6. *Luke* 8. 15.

Q. *What muſt accompany this practice?*

A. 1. We muſt be humbled for negligence and ſinnes paſt. 2. Watching. 3. And fighting againſt corruption for the time to come, 1 *Corin.* 9.26, 27. (4)

Che-

4. Cheriſhing one another with befitting mfort, *Iſa ah* 40. 1.

Q. *What is prayer?*

A. It is † a calling upon God in the name of Chriſt with the a heart, and ſometime with the * voice according to b his will for our ſelves and others, a Exod. 14. 15. 1 Sam. 1. 13. 15. b 1 John 5. 14.

Expoſ † Q. *What reaſons or motives be there to induce us to prayer?*

A. (1) The Commandments, *Pſal.* 105 4. and 81. 10 *Iſa.* 55. 6. 1 *Theſſ.* 5 17. *Romans* 12. 12. (2) Promiſes, *Matth.* 7. 7. and 21. 22. *Mark* 11. 24. *Pſalm* 91. 15. *Iſa.* 65. 24. *Jeremy* 29. 12. *Iſaiah* 45. 19. *John* 16. 23. (3) Threatings of the Lord, *Zeph.* 3. 1, 2. and 1. 6. Ezek. 22. 30, 31. *Dan.* 9. 13, 14. *Mat.* 26 41. (4) The examples of Chriſt himſelf, and all his Apoſtles, *Luke* 3. 21. and 9. 18, 29. *Acts* 1. 14 24 and 2, 42 and 4. 24. and 9 11, 14. 2 *Tim.* 2. 19, 22. (5) Our own neceſſities, *Judg.* 3. 9, 15. and 4. 3. *Iſaiah* 26 16. *Pſalm* 18 6. *Phil.* 4 6. And (6) the ſucceſs of prayer, *Pſal.* 120. 1. *Pſalm* 3. 4. *Pſalm* 32. 5, 6 are ſufficient Motives and reaſons to induce us to the practice

ctice of this duty.

Q. For what ends is it lawfull to uſe the voice in prayer?

* *A.* It is lawfull to uſe the voyce in prayer: 1. To quicken our dulneſſe. 2. To inflame our devotion. 3. To prevent rovings. And 4. to edifie our brethren, *Zeph.* 3 9. *Pſalm* 88.1.

Q. To whom muſt we pray?

A. To ‖ God alone in the name of † Chriſt, c John 6. 23. Coloſſians 3.17.

Expoſ. ‖ *Q. Why muſt we pray to God alone?*

A. (1) God onely is every where preſent, *Jer,* 23.23, 24. (2) He knoweth all hearts, 1 *Kings* 8. 39. *Jer.* 17.9. 10. *Pſalm* 94.9, 10. (3) He heareth all prayers, *Neh.* 1, 6 *Pſalm* 65. 2. and 66. 19, 20. (4.) He is moſt able to help, *Pſalm* 57. 2. *Eph.* 3. 20. (5) Prayer is a divine worſhip, *Pſalm* 50 15. and 44. 20, 21. (6) It is a ſpirituall Sacrifice *Mal.* 1. 11. *Pſalm* 141. 2. *Rev.* 8.4. and 5 8. *Exod.* 22. 20. And (7) in God onely we ought to believe *John.* 14. 1. therefore he onely is to be called upon, *Rom.* 10. 13, 14. As the very heathen ſaw by the light of nature, *Jonah* 1. 5.

Q. What

Q. *What is it to pray in the name of Chriſt?*

† *A.* To pray in the name of Chriſt is, not rudely and cuſtomarily to ſay theſe words, *Through Jeſus Chriſt our Lord, &c.* but in the confidence of the merit and interceſſion of Chriſt, to call on our heavenly Father, *Dan.*9.1

Q. *Why muſt we pray in the name of Chriſt?*

A. Becauſe ſince the fall of man, (1) None are called to come to God (2.) Or have promiſe to ſpeed but in the name of a Mediator, *John* 14. 6. *Heb.* 4. 16.1 *Tim.*2.5. 1 *John* 2. 1. *Rom.* 8.32. *Heb* .7.25. (3.) In Chriſt alone we have acceſs to the throne of Grace, *Eph.*2.18. and 3.12.

Q. *Do not angels, or ſaints departed, preſent our prayers unto God?*

A. Angels or Saints departed, do not preſent our prayers before God: For (1.) Chriſt onely, is our Mediator and High Prieſt. (2) He onely getteth our Prayers acceptance before God, *Heb.* 1. 3. and 4. 14. *Rev.*8.3. (3.) And to preſent our prayers before God, and to procure them acceptance with God, is, in phraſe of Scripture, all one,

Daniel 10. 12. *Acts* 10.4, 31.

Q. *Ought we not in prayer to make particular confession of our sins?*

A. Yea, to far 1. As we d can come to the knowledge of them. 2. And this we must do e with † grief. ‖ 3. Hatred. And * 4. shame. 5. Freely f accusing. And 6. condemning our selves before God, with. g broken and contrite hearts. d 1 Sam. 12.19. Psal. 19.13. e Neh. 8.9. f Neh 9. 33. g Zach. 12.10.

Expos. † *Q. What sorrow for sin is required?*

A. Sorrow for sin must be. 1. Hearty. 2. Continual. And 3. as much as may be Particular, P*salm* 102.4. especially for the sins which have made great breaches in the soul, P*salm* 51. 1, 2, 4. Yea 4 sin should be our chief sorrow.

Q. Why should the soul abhor sin?

‖ *A* The soul should abhor sin, especially for the loathsomness of it, P*salm* 97. 10. and 119. 163. *Job* 42.6. *Amos* 5. 15.

Q. How doth the loathsomness of sin appear?

A. In that (1) It darkneth Gods glory

Gen.

Geneſis 39. 9. (2) It breaketh his Law. (3) It ſoileth all it toucheth, 2 *Cor.* 7. 1. *James* 1. 21. *Hag.* 2. 12, 13.

Q. Why ſhould we confeſſe our ſins with ſhame?

*A. Becauſe God is infinite in Majeſty, *Pſalm* 86. 10. and of pure eyes, *Heb.* 1. 13. A man therefore ſhould bluſh at the remembrance and confeſſion of ſinnes before God, *Iſaiah.* 9. 6. *Dan.* 9. 7. ſeeing his face would be covered with ſhame, if a man ſhould know them.

Q. What are the parts of prayer?

A. Petition and Thankſgiving.

Q. What is Petition?

A. It is a Prayer, wherein we deſire the preventing h or i removing of things hurtfull, and the obtaining of things needfull, either for this life or that which is to come. h Iſa. 37. 20. Mat. 6. 13. i Pſal. 6. 1. 2, 3, 4.

Q. How may we make our requeſts that we may be heard?

A. 1. With k underſtanding, ‖ l 2. Feeling † of our wants. m 3. Fervency. n ‖ 4. Reverence. o 5. Hope to † ſpeed. 6. And p love *

k 1 Cor. 14.15. l Matth. 11, 28. m Jam. 5.17. n Eccleſ. 5.2. (o) 1 Tim. 2.8. p Matth. 6.14. Mark 11.25.

Expoſ. ‖ Q. *Why ſhould we pray with underſtanding?*

A. Becauſe blinde devotion is not pleaſing to God, *Prov.* 19 2. *Acts* 17. 22,23,24. *John* 3. 22. who requireth to be ſerved with the minde, *Mat.* 22. 37. *Luke* 10.27. We muſt therefore know the will of God.

Q. *How is the will of God known?*

A. The will of God appears. 1. By his Commandements. 2. By his promiſes. 3. By threatnings. *And* 4. by the approved practiſes of the Saints.

Q. *Muſt we pray for nothing, but only according to the will of God?*

A. 1. We muſt deſire and pray r that. *And* 2. onely for that which we know Gods word doth warrant us, 1. *John.* 5.14.

Q. *What is meet to be underſtood in Prayer?*

A. 1. Our words. 2. Matter. *And* 3. Meaning in prayer, are meet to be underſtood.

Q. *With what feeling, ſhould we pray?*

A. 1. In prayer we ſhould feel ſin as a b ur-

burthen, *Jer.* 31. 18. *Iſaiah* 63. 17. and (2) be pinched with our want of Grace, P*ſalm* 51. 10. 11. 12. *James* 1. 5.

Q. *Whence ariſeth this ſenſe and feeling?*

A. It ariſeth from, 1. A conſideration of Gods judgements due to ſin, *Ezra* .9 6, 7. And 2 of the neceſſity of ſaving grace, *Luke* 17. 5. 2 *Cor.* 12.9.

Q. *What fervency is required?*

* *A.* As the things we beg are more or leſs excellent, and of fit uſe for us, ſo we muſt be more or leſs eager to obtain them, P*ſalm* 51.1,2 3,9. and 80.1, 2,3,4.

Q. *Whence ariſeth this fervency?*

A. It ariſeth from a conſideration of the (1) Neceſſity (2.) And excellency of what we deſire, P*ſalm* 79 8,9. and 86. 1. and 102.13 14. (3.) As alſo from a burning zeal of Godsglory. (4) And hearty love of our brethren, *Iſa.* 62.1. P*ſalm* 122 6,7,8.

Q. *What is oppoſite hereunto?*

A. Oppoſite hereunto is hypocriſie and vain babling, *Mat.*6.5,6,7.

Q. *Why muſt we pray with reverence?*

‖ *A.* Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with reverence, *Genesis* 18. 27, 30. 32.

Q. What is this reverence?

A. It is an unfained abasement of the minde.

Q. Whence proceedeth it?

A. It proceeds from 1. A consideration of Gods divine Majesty. 2. And our own indignity, *Luke* 15. 21. *Gen.* 32. 10. *Ezra* 9. 6. *Heb.* 12. 28.

Q. Why must we pray with hope to speed?

†. *A.* Having 1. A promise from God that he will grant our requests, *Psal.* 34. 19. *Isaiah* 30. 19. and 58. 9. we must believe his word, for he is true and faithfull, *Heb.* 11. 11. 2 *Tim.* 2. 23. (2) If hope to speed accompany not our prayers, they are vain, *James* 1. 6.

Q. Is not this hope many times weak?

A. This hope is weak, feeble, and many times seems to be overwhelmed in the godly, *Psalm* 13. 1, 2. and 31. 22. and 77. 7, 8, 9.

Q. What

Q. What is meant by love?

A. By love is meant, 1. That we must forgive our enemies. And .2. carry an hearty affection to the children of God, *Eph.*4. 32. *Col.*3.12,13.

Q. What is thanksgiving?

A. It is ‖ a q prayer wherein we render r thanks to God for his general goodness, and also particular ſ favors, q 1 Sam.2.1.r Pſal.136.1. and ſ 103. 1,2 3,4.5

Expoſ. ‖ *Q. What motives be there to this duty?*

A. Motives to this duty there be many. (1) It is an excellent, *Pſalm* 92. 1. (2) An antient, *Job* 38. 7. (3) A ſpiritual duty, *Heb.* 13. 15. *Col.* 3. 16. 1 *Pet.* 2. 5. (4) It is to be continued in heaven when other duties ceaſe, *Rev.* 19. 3, 4, 5. (5) It is acceptable to God, 1 *Theſſ.* 5. 18 *Pſalm* 147. 1. (6) It is comely for the Saints, P*ſalm* 33. 1. and 147. 1. (7) It is practiſed by the Angels, *Luke* 2. 13. (8) It ſets on work all the graces of God in us, P*ſal.* 103. 1, 2, 3. (9) It is the end of Gods benefits, P*ſal.*13.6. & 118.29. (10) Of our life. (11) And of all our ſervices, *Iſaiah* 8. 19. (12) And it is the ready

way to obtain that we stand in need of, *Psal.* 50. 23.

Q. *What be the means of true thankfulness.*

A. The means of true thankfulness, are (1) A due consideration of our own vileness. (2) And a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 *Chron.* 16. 16, 17. *Psalm* 103. 1, 2, 3, *&c.* 1 *Sam.* 25. 32. *Gen.* 24. 27 *Luke* 7. 15. *Rom.* 7. 25. (3) A perswasion that God hath in love bestowed them upon us, *Psal.* 116. 12, 14.

Q. *What things are required in thanksgiving?*

A. 1. Love to God, and u 2. Joy in his mercy. 3. A x desire to draw others to obey and glorifie God, 4. And an y endeavor to proceed in godliness our selves, t Psal. 18. 1, 2. u Psalm 126. 1, 2. and 104. 34. x Psalm 34. 11. and 66. 16. y Deut. 6. 10, 11, 12. 13. 1 Sam. 12. 14.

Q. *What rule of direction is there, according to which we ought to frame our prayer?*

A. The general direction is the word of God, the more especial is

is the Lords Prayer.

Expos. Q. *May not the Lords prayer be used as a prayer?*

A. The Lords prayer is so a direction, that it may be lawfully, and laudably, used as a prayer, *Mat.* 6. 9. *&c. Luke* 11. 2, *&c. Num.* 6. 23, 24. *Psal.* 22. 1. *and* 92. 1.

Q. *Why is it called the Lords prayer?*

A. It is called the Lords prayer, because the Lord Jesus taught it to his Disciples *Luke* 11. 12.

Q. *How many things are to be considered in the Lords prayer?*

A. **Three, the Preface, the Prayer it self, and the Conclusion.**

Q. *Which is the Preface?*

A. **Our Father which art in heaven.**

Q. *What learn you out of this Preface?*

A. **That God is our a ‖ Father by grace b and adoption, through Jesus Christ, c glorious in Majesty, and d infinite in power, that both e can and f hath promised to help us,** a Isa. 63. 16. b *Rom.* 8. 15, 16. Gal. 4. 4, 5. c Psalm 47. 2. d Psalm 115. 3. e Eph. 3. 20. f Psalm 50. 15.

Expos.

Expos. || *Q. Who are allowed to call God Father?*

A. There is no Christian so poor, weak or unworthy in his own eyes, but he is allowed to call God Father, *Jer.* 3. 19.

Q. What are you to consider in the Lords Prayer it self?

A. Six Petitions, and a Thanksgiving.

Q. Which is the first Petition?

A, Hallowed † be thy * Name

Expos. † *Q. What doth the word Hallow signifie sometimes?*

A. To hallow, is sometimes of unholy or prophane to make holy, 1 *Cor.* 6. 10. 11.

Q. But what doth it comprehend in this Petition?

A. (1) To set apart to an holy use, *Exod.* 20. 8.

(2) To acknowledge, confess, and profess holily the Name of God, *Mat.* 11. 19. *Lev.* 10. 3. 1 *Pet.* 3. 15.

Q. What is meant by the name of God?

* *A.* By Name, is meant (1) God himself, *Psalm* 2. 7. and 115. 1. (2) His titles, *Exod.* 3. 14, 15. *Psalm* 83. 18. (3) His

(3) His properties, *Exod.* 34. 5, 6, 7. (4) His ordinances, *Psalm* 138. 2. and 1 *Tim.* 6. 1. (5) His works, *Psalm* 19. 1. (6) His judgements, *Psal.* 9. 16. *Isa.* 30. 27. (7) His mercies, *Isa.* 48. 9, 10, 11. *Ezek.* 28. 26 (8) Or any thing whereby he makes himself known, *Exod.* 20. 7.

Q. What desire you of God in this Petition?

A. That Gods infinite excellency may be magnified g by us on earth ‖ in heart, † in word, and in * deed g Psalm 40. 16. and 115. 1.

Expos. ‖ *Q.* How is the name of God magnified in heart?

A. By an inward and faithful acknowledgement; With 1. Confidence. 2. Fear. 3. Love. 4 Hope. 5. Humility. 6. Patience. 7. Joy. And 8. desire of his presence in Heaven, *Isa* 8. 13. 1 *Pet.* 3. 15. *Romans* 4. 20. *Phil.* 1. 20, 21, 22, 23.

Q. How in word?

A. By speaking good of Gods name to others, *Psalm* 34. 3 *Dent.* 32. 3. *Psal.* 105. 1, 3. and 145. 21.

Q. How in deed?

A. 1. By walking in holiness and righte-

righteousness before God, *Mat.* 5. 16. *John* 15. 8. 1 *Pet.* 2. 32. (2) Patiently submitting our selves unto his will, *Joshua* 7. 19. (3) Constantly and undantedly professing his truth, *Psal.* 119. 46. *John* 21. 19. And (4) reforming our lives, if we have gone astray, *Jer.* 13. 16. *Mal.* 2. 2.

Q. *Which is the second Petition?*

A. Thy ‖ Kingdom † come.

Expos. ‖ Q. *Why must we pray that Christs Kingdom may come?*

A. Because Satan hath his Kingdom on earth, 2 *Corin.* 4. 4. *Luke* 11. 18.

Q. *Who be the bond-slaves of Satan?*

A. All men by nature are his bond-slaves, *Eph.* 2. 2. 2 *Tim.* 2. 26.

Q. *By what laws is Satan Kingdom governed?*

A. (1) By ignorance. (2) Error. (3) Impiety. And (4) disobedience, *Eph.* 4. 18.

Q. *What is the Kingdom of Christ?*

A. Christ hath his Kingdom, *Col.* 1. 13. to wit, his Church, which is the company of mankinde, 1 *Pet.* 2. 9. *Eph.* 5. 23. in heaven and earth, *Eph.* 3. 15. *Coloss.* 1. 20. called from the world,

world, *Romans.* 8. 30. unto ſalvation through him *Acts* 4.12.

Q. *What be the degrees of this Kingdome?*

A. 1. Militant. 2. Triumphant.

Q. *What be the Prerogatives of the Church Militant?*

A. In this world it is, 1. Redeemed. 2. Called. 3. Sanctified, 1 *Cor* 1.30.

Q. *What is the Prerogative of the Church triumphant?*

A. The Church triumphant (which is after this life) is glorified, *Matth.*25. 34.2 *Theſſ.*1.10.

Q. *What doth the word, King dome, ſignifie in Scripture ſometimes?*

A. The government which Chriſt exerciſeth over all men, and al other creatures, *Eph.*1.21,22. *Heb.*1.6,7.

Q. *What doth it more ſpecially ſignifie in this Petition?*

A. The ſpeciall government which he exerciſeth over his Church, *Eph.* 5. 23. in this life, and the life to come.

Q. *What doe you deſire of God in this Petition?*

A. That * Chriſt would h convert ſuch as be under the power of Satan. i rule in the hearts of bi

chosen

ten by his Spirit here, and k perfect their salvation in Heaven hereafter h Canticles 8. 8. Acts 7. 60. i Ephes. 3. 16, 17. k Phil. 1. 8, 9. 10, 11, 12.

Expos. * Q. *What desire you of God particularly, in respect of them that be under the power of Satan?*

A. Particularly we desire, That 1. God would send forth his word, *Mat.* 9. 38. (2) Give it free passage, *Eph.* 6. 19. *Rom.* 15. 30. 31, 32. (3) Powerfully accompany it by his Spirit, *Deut.* 33 8. 10. 2 *Cor.* 10. 4, 5. (4) Bring his chosen from the power of Satan to God, *Acts* 26. 18.

Q. *What in respect of them that be converted?*

A. 1. That God would uphold such as be converted, *Psalm* 51. 12. *John* 17. 15. (2) Strengthen the weak, *Cant.* 1. 4. *Luke* 22. 31, 32. 2 *Cor* 12. 8, 9. (3) Comfort the afflicted, *Psalm* 51. 12. *Cant.* 1. 1. (4) Recal the wandring, *Psalm.* 119. 27. *Luk.* 19. 10 (5) And make all grow in grace and knowledge, 2 *Pet.* 3. 18. *Luke* 17. 5.

Q. *What desire you in respect of the means whereby the faithfull are built forward in grace?*

A. 1

A. (1) That the same word may be continued, *Gal.* 2. 5. (2) The Sacraments: And discipline purely administred, 1 *Cor.* 11. 23, 24, *&c.* 1 *Cor.* 5. 3. 4, 5. *Heb* 3. 1, 3, 4, 5, 6. *Heb.* 8. 5. (4) That good Ministers, and (5) Magistrates may be 1. Preserved, *Deut* 33. 11. 2 *Thess.* 3 1, 2. P*sal.* 20. 1, 2. Prospered, P*salm* 122 6, 7, 8. 1 *Tim.* 2. 2. And 3. Increased, *Luke* 10. 2. *Isa.* 49. 23. (6) That Catechising may be more used, 1 *Corinth.* 3 2. And (7) that Schools for piety may be erected and maintained, 2 *Kings* 6. 1, 2, *&c.* *Isa.* 62. 7.

Q. *What desire you in respect of the perfect salvation of the elect?*

A. That Christ would come to judgement, *Rev.* 22. 20.

Q. *Which is the third petition?*

A. Thy ‖ will be * done in earth as it is in ‖ Heaven.

Expos. ‖ Q. *Why must we pray that Gods will may be done?*

A. Because man by nature doth the will of the flesh, and of Satan, *Eph.* 2. 3. *John* 8. 44.

Q. *Whose will ought he to do?*

A. He ought to desire and do, not his

his own will, *Rom.*8.6. *Mat.* 26.39. but the will of God, *Isa.*26. 8. *Psal.* 119. 5. 106.

† *Q. What is the will of God?*

A. The word of God revealed in the old and new Testament, is the will of God.

* *Q. What is it to doe the will of God?*

A. To doe Gods will, is to obey it *Exod.*24.7.

‖ *Q. Who obey the will of God in Heaven?*

A. In Heaven the Saints departed, and the *A*ngels obey the Lord, *Heb.* 12.23. *Psalm* 103.20.

Q. *Who ought to obey the will of God on earth?*

A. On earth all men living are to be obedient, *Exod.* 24. 3. 1 *Sam.* 15. 22.

Q. *What desire you of God in this Petition?*

A. That 1 whatsoever God willeth in his word, might be obeyed m 1, Chearfully, n 2. Speedily, o 3. Faithfully and 4. Constantly by men on earth, as p Angels † do in heaven, 1 Exod. 19, 8. Romans 12.

12.2 m Pſalm 27.8. and 4. 8. n Pſalm 119.32,60, o Rev.2.10. *p* Iſa.6.2.

Expoſ. † Q. *What do you particularly deſire of God in this Petition?*

A. We particularly crave of God, (1) The knowledge of his will, *Pſalm* 119. 18, 33, 34. *Col.* 1 9, 10. (2) The ſuppreſſion of our own vile wills, *Rom.* 7. 24. (3.) Faith in Gods promiſes, *Romans* 1. 9, 12. (4.) Conſtancy and chearfulneſs in our ſufferings, *Col.* 1. 9, 11.

Q. What inward diſpoſition to obedience do you deſire?

A. 1. An inward deſire. 2. Care. 3 Delight, *Pſalm* 119. 36, 143, 145. 4. Endeavor. And 5 ability to walk in holineſs. *Pſalm* 119. 112, 167, 168 *Phil.* 4.13.

Q. Are we able in this life perfectly to obey the Lord as the angels do?

A. In this life perfectly we cannot do the will of God, 2 *Samuel* 12. 9. and 13.39. and 24. 10. 2 *Chron.* 35. 22. *Luke* 1. 6, 20. as the Angels do: But we muſt 1. Deſire. 2. Strive after. And. 3. hope for perfection, *Luke* 13.24. *Phil.* 1.6.

Q. How then do we obey as the angels do?

A. When we obey with sincerity *Gen.*1.5. 24. and 17. 1. *Mich.* 6. 8. as the Angels do, though not in the same degree, 1 *Cor.* 1.13, 9, 10.

Q. *Which is the fourth Petition?*

A. ‖ **Give us this † day * our ‖ daily † bread.**

Expos. ‖ Q. *Who must pray, Give us?*

A. All both poor and rich must pray, Give us.

Q. *Why so?*

A. 1. Because we have nothing but by Gods free gift 1 *Cor.*4.7 *James* 1. 17. (2) We have title to nothing, but in Christ Jesus, *Heb.*1.2. with *Rom.* 8. 32. (3) We can keep nothing but by the Lords licence, *Job* 1. 12. (4) Neither can any thing prosper with us, but by his blessing, *Deuteronomy* 8. 16, *Prov* 10. 22. *Psalm* 127. 112. *Hag.* 1. 6. *Isa.*3.

† Q. *Seeing we pray but for a day, may we not provide for the time to come?*

A. We may provide for the time to come. 1. In a lawfull manner. 2. And when God gives opportunity, *Eph.* 4. 28. *Gen.* 41. 34, 35, &c. and 50. 20. 2 *Cor.* 12. 14 *Acts* 11. 28.

Q. *What*

Q. What then is required of us in this particular?

A. We muſt ever wait upon Gods providence, 1 *Pet.*5.7. *Pſalm* 55. 22. both 1. When we have the means, *Prov.* 3.5,6. And 2. when we want them, *Iſa.* 28.16.

Q. What cares for the things of this life is to be abandoned?

A. We muſt caſt off, 1. Diſtruſtfull, 2. Exceſſive, 3. Diſtracting, 4. Unprofitable, And 5 needleſs cares, *Mat.* 6.25. &c. *to the end.*

Q. When is bread ſaid to be Ours?

A. Bread is ſaid to be ours, when it is, (1.) gotten by juſt and lawful means, *Eph.*4. 28. (2) In a good and honeſt calling, *Gen.* 3.19. (3) Our perſons being accepted of God in Jeſus Chriſt, 1 *Cor.*3.22,23.

Q. Why is this bread Ours?

A. Becauſe that which we ſo poſſeſs is given us of God in love and mercy.

Q. What is meant by daily bread?

A. By daily bread, is meant bread, 1. For the ſupply of our preſent neceſſity. 2. Or rather that which is fit for us, or agreeable to our preſent condition, *Prov.* 30.8,9.

Q. *What doth the word Bread ſignifie ſometimes in Scripture?*

A. The bread of life which is Chriſt, *John* 6.48.

Q. *What doth it ſignifie in this Petition?*

A. All outward things, *Prov.* 27.27. *Jer.* 11.19. *Prov.* 39.14. (1) For our neceſſity (2) And Chriſtian delight, *Pſal.* 104 15. *John* 12.3.

Q. *What deſire you of God in this Petition?*

A. That || God would beſtow on us all things neceſſary for this life as food, maintenance, &c.

Expoſ. || Q. *What do you pray for under the name of bread?*

A. We pray for (1) Food. (2) Rayment, *Gen.* 28. 20. (3) Sleep. *Pſalm* 3. 5. and 4. 8. (4) Fitting delights, *Pſalm.* 23.5. *Prov.* 5.18, 19. *Gen.* 21.8. and 29. 22.

Q. *What deſire you under the name of Our bread?*

A. 1. Contentation with our eſtates *Heb.* 13. 5. 1 *Tim.* 6.6. though they be mean, *Phil.* 4. 12. 1 *Tim.* 6. 8. (2) Reſting on Gods providence, *Prov.* 16 3. (3) Love of juſtice, *Job.* 29. 24. (4)

Faith-

(4) Faithfulneſs. (5) Painfulneſs in our callings, 2 *Theſſ.* 3. 12. (6) Joy. (7) Thankfulneſs, *Deut.* 28 47. and 8. 10, 11. (8) Gods bleſſing upon them, *Gen.* 24 12. *Pſalm* 67. 1, 6, 7. (9) The ſanctification of whatſoever we enjoy, 1 *Tim.* 4. 4. (10) As alſo for peace, *Pſalm* 122. 7, 8.

Q. What deſire you as means hereof?

A. 1. Protection by the Magiſtrate, 1 *Tim.* 2 1, 2. (2.) Seaſonable weather, *&c.* 1 *Kings* 8. 35, 36 *Joh.* 2, 21. *Deut.* 28 12 (3.) Valiant Souldiers, 2 *Sam* 13. 8, 2, 10, 1. to 39. (4.) Learned and good Phyſitians, *Col.* 4 14.

Q. What do we pray againſt?

A. We pray againſt, 1. Covetouſneſs, *Pſal.* 119. 36. (2.) Diſtracting cares, *Mat.* 6. 34. (3) Diſtruſt, *Pſalm* 78. 22. (4.) Diſcontent with our eſtate, 1 *Tim.* 6. 10. (5.) Idleneſs, *Mat.* 20. 3, 6 (6) Oppreſſion (7.) Injuſtice (8) Careleſneſs (9.) Unjuſt war. And (10) whatſoever doth unlawfully hurt and impeach our outward proſperity.

Q. Which is the fifth Petition?

A. And † Forgive us our treſpaſſes as we ‖ forgive them † that treſpaſs againſt us.

Expos. † Q. *What is it to forgive sin?*

A. To forgive sinne is, 1. To cover it. 2. To put it away out of sight 3. And not to impute it. 4. Or not to call to a reckoning for it, *Psalm* 32. 1, 2.

* *Q. Why are sinnes called trespasses or debts?*

A. Sinnes are called trespasses or debts. *Mark* 8. 35. because we are bound to make satisfaction for them, by suffering the just judgment of God *Luke* 11. 4. *Gen.* 2. 17. if the divine justice be not satisfied by another, *Col.* 1. 20.

‖ Q. *Is our forgiving others, a cause why God forgives us?*

A. Our forgiving others, is not a cause why God forgives us, *Matt.* 18. 32, 33. *Col.* 3. 13. 1 *John* 4. 10, 11. but a sign whereby we are assured that God hath pardoned us, *Matt.* 6. 14, 15. and 5. 22. 24. *Matt.* 7 11.

† Q. *Are we ever to forgive the trespass that is done against us?*

A. The wrong that is done unto us (though not alwayes the dammage) 2 *Chron.* 19. 6. 1 *Tim.* 5. 8. *Eph.* 2. 9.

Exod.

Exod. 22.14, 15. *Acts* 16. 37. comp.) we ought to forgive, *Mark* 11.25.

Q. Every treſpaſs is a ſin, how then can we forgive it?

A. The ſin being the breach of the divine law, God only can pardon, *Pſalm* 51. 1, 4.

Q. What deſire you of God in this Petition?

A. That || God in his free a mercy in Jeſus Chriſt, would fully b pardon all our ſins, as c we do pardon the wrongs and injuries we receive from others. a Iſaiah 43.25. b Pſalm 51. 2. c Luke 11. 4.

Expoſ. || *Q. What do we acknowledge in this Petition?*

A. In this Petition, (1) We acknowledge our ſelves to be miſerable ſinners, *Pſal.* 40.12. and 25.11. *Ezra* 9.6. (2) That we have no power to ſatisfie for ſin, *Pſal.* 49.7, 8. *Acts* 2. 37, 38. *Ezek.* 16.4, 5. (3) That God is patient, bearing with us ſo long, *Lam.* 3.22. *Pſalm* 145. 8. *Pſalm* 86. 5, 15. and 103. 8. 4. And merciful, not giving leave onely, *Dan.* 9. 18, 19. 2 *Chron.* 7.14. but commanding us alſo to pray for pardon, *Hoſ.* 14. 1, 2.

Q. What is the effect of the consideration of Gods mercy in this particular?

A. Hereby he gives us hope of forgiveneſs: and hence, we are drawn to flee to the throne of grace, *Pſalm* 86. 15, 16. *Joel* 2. 12, 13.

Q. What do we pray for, in this Petition?

A. For the full forgiveneſs both of guilt and puniſhment, *Pſal.* 51. 1, 2.

Q. Why muſt we beg the pardon of ſin every day?

A. 1. Every day we ſin, *Eccleſ.* 7. 21. *Job* 14. 4. and therefore every day we muſt pray for pardon, *Pſalm* 55. 17. and 2. Our faith is weak, *Luke* 24. 21, 22, 23. *Rom.* 14. 1. we muſt therefore pray daily, that we may have greater aſſurance of our ſalvation, *Luke* 17. 5. 2 *Samuel* 12. 13. with *Pſalm* 51. 1, 2.

Q. Which is the ſixth Petition?

A. **And † lead us not into temptation, but deliver ‖ us from evil.**

Expoſ. ‖ *Q. Why muſt we pray, not to be lead into temptation?*

A. Becauſe forgiveneſs of ſins, and grievous temptations are inſeparable com-

companions, *Luke* 21, 22, 23, 24, 25. *Acts* 9. 17, 23, 24.

Q. What is temptation?

A. Temptation is any tryal, whereby the heart is incited to ſin by Satan, the world, or the fleſh, 1 *Theſſ.* 3. 5. *James* 1. 14. *Mat.* 26. 41.

Q. Who are ſaid to tempt?

A. 1. God. 2. Satan, the world, and the fleſh.

Q. Why doth God tempt his ſervants?

A. God is ſaid to tempt his ſervants, to try and humble them.

Q. How doth God tempt them?

A. 1. By offering occaſions of ſin, 2. Sending afflictions. And 3. deferring to help, *Deut* 13 3. and 8. 2. *Gen.* 22. 1. *Pſalm* 10. 1.

Q. Is not God then the author of ſin?

A. No: This in reſpect of God is ever good, *Mat.* 19. 17. *Hab.* 1. 13. *Jam.* 1. 13.

Q. How are Satan, the world, and the fleſh ſaid to tempt?

A. Satan, the world, and the fleſh are ſaid to tempt, by inciting always unto ſin.

Q. How doth Satan tempt?

A. Satan doth tempt, 1. By inward ſuggeſtions, 1 *Chron.* 21. 1. *John* 13. 2.

2. And

And (2) by outward objects, 2 *Sam.* 11. 2, 3. *Mat.* 4. 3, 4, 8.

Q. How doth the world tempt?

A. The world doth tempt, 1. By bad examples, *Jer.* 44. 17. Or 2. by wicked perswasions, allurings, or terrifying, *Gen.* 3. 6. and 36 7. and *Job* 2. 9. 1. *Kings* 13. 8. *Matt.* 16. 22. *Acts.* 21, 12.

Q. How doth the flesh tempt?

A. The flesh tempteth when we are incited of our own corruption, *Obad.* 3. *James* 1. 14. 1 *Pet.* 2. 11.

Q. What be the degrees of temptation?

A. Temptation hath these degrees; 1. Suggestion. 2. Delight. 3. Consent. And 4. practice, *James* 1. 14.

Q. What is it to be lead into temptation?

A. To be lead into temptation, is to be overcome of temptation; so that Satan doth prevail against us, and get the victory, *Matth.* 26. 41. 1 *Chron.* 21. 1.

Q. How is God said to lead into temptation?

A. God is said to lead into temptation, 1. When in any tryall he doth for-

forſake man. (2) Doth with-hold or with-draw from him his grace. (3) Doth ſuffer him to fall, 2 *Chronicles* 32. 31. (4) Doth harden his heart, *Exod.* 7. 3. And (5) doth give him wholly up into Satans power, and the full ſway of his own corrupt heart, *Romans* 1. 24. 26. 28.

Q. *What is it to deliver?*

A. To deliver, is either 1. To ſupport, under. 2. Or elſe to protect and defend from evil, 2 *Cor.* 12. 9.

Q. *What is meant by evil?*

A. By evill, the power and poyſon of ſin, Satan, and the world is underſtood, *Matt.* 5. 37.

Q. *What deſire you of God in this Petition?*

A. **To be freed from * trials themſelves, ſo far d as it will ſtand with Gods good pleaſure: and allwayes from the evill thereof, e that we faint not under them, or be foyled by them,** d Mat. 26. 39, e Rom. 8. 28, 1 Cor. 10. 13.

Expoſ. * Q. *What do we acknowledge in this Petition?*

A. Here we acknowledge, (1) The Lords power over our enemies that tempt

tempt us, *Zach.* 3. 2. *Jude* 9. And 2. our own frailty, *Psalm* 103. 14, 15.

Q. What do we bewail?

A. We bewail our proneness to evil and corruption, *Rom.* 7. 24. 18.

Q. What do we desire in particular?

A. We desire God, (1) To bridle Satan, 2 *Cor.* 12. 7, 8. (2) To kill sin, *Psal.* 19. 13. (3) To support us by his grace, *Eph.* 3. 16. 1 *Thess.* 3. 13. (4) To stir us up to be watchful in prayer. *Eph.* 6. 18. (5) To give us, 1. Hope. 2. Patience. 3. Consolation, *Col.* 1. 11. 2 *Thess.* 2. 17. And 4. A good issue out of all tryals, *Psalm* 6. 4. that we neither 1. Presume. Nor 2 Despair, *Prov.* 30 9. And to free us from misery so far as may stand with his good pleasure.

Q. Which is the Thanksgiving in the Lords Prayer?

A, For thine is the Kingdom, the † power, and the * glory for ever and ever.

Expos. ‖ *Q. How do these words,* Thine is the kingdom, *prove that all blessings must be asked of God?*

A. (1) Because God is the right owner, and supreme and absolute ruler over all things in heaven and earth,

earth, *Gen.* 14.19. 1 *Chron.*29.11. *Pſalm* 24. 1. 3. all bleſſings therefore are to be craved at his hands, *Pſalm.* 145. 14. 15, 16. (2) Whither ſhould ſubjects flee, but to their King? *Pſalm.* 70 5. *Pſalm* 2.9,10,11,12.

Q. *How doth theſe words,* Thine is the power, *prove that al bleſſings muſt be craved of him?*

† *A.* (1) Becauſe God can give whatſoever we ſtand in need of, *Matt.* 7 7. and 8 2. (2) He can ſtrengthen us againſt any ſinne, 2 *Tim.* 4. 18. *Jude* 24. and unto any duty, *Heb.* 13.21. And (3) we have no ſtrength but from him, 1 *Chronicles* 29. 15, 16. 2 *Corin.* 3. 5. therefore we muſt call upon him alone.

Q *How do theſe words,* Thine is the glory *confirme it?*

* A. 1. Becauſe God ought to be glorified by us in all things. *Colloſſians* 3.17 2. He gaineth glory by hearing the prayers of his people, *Pſalm.* 79. 11. *Pſalm* 50 15 and 30. 11, 12. And 3. for his glory he will not deny them any thing that ſhall be good, *Matt.* 7.11. *Luke* 11.13.

Q. *Doe not theſe Words contain a reaſon*

ſon alſo, why we beg the former bleſſings at the hands of God?

A. **Yea, for ſeeing the kingdom, power and glory, are the Lords, we ſhould call upon him in all our neceſsities.**

Q. *Which is the Concluſion of the Lords Prayer?*

A. **AMEN, which is a witneſſing of our faith, and deſire of the things prayed for, Jer. 11. 5.**

Q. *What doth Amen || ſignifie?*

A. **So it is, or, So be it,** 1 Kings 1. 36. Jer. 28. 6. and 1. 15.

Expoſ. || Q. *What doth Amen ſignifie in Scripture ſometimes?*

A. Amen, (1) Its ſometimes a title of Chriſt, *Rev.* 3. 14. becauſe of his faithfulneſs and truth in performing all promiſes, 2 *Cor.* 1. 20. (2) In the beginning of ſentences, it is an earneſt aſſeveration, *John* 6.26. *Mat.* 24. 47. *Luke* 12.44.

Q. *What doth it imply when its added in the end of Bleſſings, Prayers, or Imprecations?*

A. When its added in the end of Bleſſings, Prayers, or Imprecations, it implyeth, (1) A deſire of the thing, ſo

to

to be. And (2) confidence that, so it shall be, *Numb.* 5. 22. *Deut.* 27. 15. 1 *Cor.* 14. 16.

Q. *What learn you hence, that Christ teacheth us to end our Prayers with* Amen?

A. Christ teaching us to end our prayers with *Amen*, doth thereby admonish us, 1. To desire grace of God. And .2. to believe.

Q. *What must we believe?*

A. That God presently heareth and will certainly in due time grant our request, 1 *Cor.* 14. 16.

Q. *What things then are to be striven against in prayer?*

A. 1. Coldness, 2. Doubting, 3 Distrust, are to be striven against, 1 *Tim* 2. 8. *James* 1. 6.

Q. *What must we do after we have prayed?*

A. **Observe how † we speed, and what answer we receive,** ‡ Psa. 3. 4 and 85. 8.

Expos. † Q. *What rules are to be observed touching the success of our prayers?*

A. 1. We must know, that God sometimes doth hear and grant our requests,

requeſts, when yet he doth defer to give us the ſenſe thereof, *Iſa.* 64. 24. 2 *Sam.* 12,13. with *Pſalm.* 51.1, 2. *Dan.* 9. 22. 23. and 10.12,13. (2) *A*lſo he doth not alwayes give the particular thing we ask, but what he knowes beſt for us, *Rom.* 1. 10. 2 *Cor.* 12.7.8.9. *Heb.*5.7. (3) Further we muſt take heed that we limit not the Lord to our own time, *Iſaiah* 28 16. (4) Nor yet receive *S*atans anſwer for the Lords.

Q. *How may Satans anſwer be diſcerned?*

A. Satans anſwer is either. 1. Contrary to the word of truth, Or 2. if he ſpeak the truth, it is to a wrong end, *viz.* 1. Deſpair. 2. Or Prophaneneſſe.

Q. *When doe wee ſpeed well in prayer?*

A. We ſpeed well, (1.) When God giveth us the ſame thing that we crave, being good, *Lam.* 3. 57. *Gen.* 30. 19.22. and 20. 17. *Pſalm* 21.2. 4. *Exod.* 17.11. *Joſh.* 10. 13 (2) Or another as fit, or more fit for us, *Gen.* 17,18,19. *Mark* 14. 35. with *Heb.*5.7. Or (3) more patience & ſtrength to wait, 2 *Cor.* 12, 7,8,9. *Pſalm* 40 1.

Q. *What*

Q. *What benefit ſhall we gaine thereby?*

A. 1. It will ſtir up the ‖ heart to g thankfulneſſe. 2. Remove h † dulneſſe, 3. And * negligence. 4. Strengthen ‖ our i faith, 5. And inflame † our hearts with k zeal, joy and love, g Pſal. 31. 21, 22. h Pſal. 88. 13. and 4. 1, 2. i Pſal. 4. 3, and 116. 1. k Pſal. 28 6,7.

Expoſ. ‖ Q. *How doth it ſtir up the heart to thankfulneſſe?*

A. 1. The hearing of our holy prayers is a pledge of Gods love. 2. And a ſweet and comfortable teſtimony of his mercy *Pſalm* 31. 21, 22. provoking the heart chearfully to praiſe God, *Pſalm.* 30 8. 10, 11, 12.

Q. *How doth obſervation of ſucceſſe in prayer, ſerve to remove dulneſſe?*

‖ A. When God anſwereth our prayers, the light of his countenance ſhineth upon us, and this reviveth the dull ſpirits *Pſalm* 116. 6,7 9. 2 *Sam.* 7 27.

Q. *How doth it remove negligence?*

* A. Experience of good received from God, and begged in prayer, doth quicken us thereunto, *Pſalm* 68. 6, 7. and 116. 1, 2.

Q. *How doth it strengthen our Faith?*

‖ *A.* God is unchangeable, so that former mercies given doe assure us of future blessings, *Psal.*61.5,6.

Q. How doth it enflame our hearts with zeal, &c.

† A. Though our hearts are cold by nature, yet the sight of Gods love doth move us effectually to love the Lord again *Psalm* 105.18,19,20,21.

Q. *What must we doe if God answer us not, the first or second time?*

A. 1. **Examine** * **how we l pray and** m 2. **Continue** ‖ **fervent therein:** 3. **Waiting** n **upon the Lord until we speed,** l James 4.3, m Luke 18.1. n Hab. 2.3, Psal. 5,3.

Expos.* Q. *Why must we examine how we pray if we speed not at the first?*

A. Because sometimes we ask and receive not, because we ask amiss.

Q. *How many waies do we pray amiss?*

A. Three waies (1) For the manner when we pray 1. Ignorantly, 2. Rashly, 3. Coldly, 4. With weariness, 5 Distrustfully, 6. And without love, *Job* 27.6. *Prov* 21.13.

(2) For the matter, asking 1. Things not

not good, *Mat.* 20, 21, 22. *Luke* 9. 54. 55. Or 2. not fit for them for whom we pray.

(3) For the end, when we aske to a wrong end.

Q. *What rules are to be obſerved herein?*

A. Here obſerve, That (1) They pray well that take notice of their wants in prayers, P*ſalm* 31, 32. (2) *And* ſometimes the childe of God prayeth beſt when he knoweth not that he prayeth at all, *Rom.* 8. 26. (3) Alſo God ſometimes giveth us what we pray for, when we pray but coldly, *Mark* 9. 22. 24, 25. that he might encourage us to pray; and denies us ſometimes when we pray fervently, that we might not truſt to our prayers, *Pſalm.* 22. 2.

Q. *Why muſt we continue fervent in prayer, if God deny us at the firſt?*

A. Becauſe God for a time may deny what we aſk, P*ſalm* 6. 3. and 13. 1.

Q. *Why doth God for a time deny us what we aſk?*

A. (1) That he may exerciſe our humility in regard of our wants, *Lam.* 2. 4. *Judges* 10. 13, 14. (2) Our Faith.

(3) And our patience in waiting, *Matth.* 15.22,23, 24. 26,27, 28. (4) And try our obedience, whether we will in conscience obey, though we want the comfort promised, *Psalm* 44. 17,18,19,20. Moreover he deferreth to help for a season, To (5) quicken us to prayer. (6) To make us know our selves. (7) That we may carefully preserve his graces, when once we have them. And (8) that he may doe us good in the latter end, *Judg.* 20. 26. Therefore we should not be faint-hearted, but hold out unto the end.

Q. *How is a man supported to persevere in prayer?*

A. 1. By faith, 2. Hope, 3. And love, *Psal.* 40. 1. and 37.7.

Q. *Who ought to pray?*

A. **Though God require it o of all men upon earth, yet it more specially belongeth to the members of p the Church militant,** o Matth. 7.7, 8. Psalm 14.2. p John 16. 23.26.

Q. *Who can or may pray with hope to speed?*

A. **Onely they q that ‖ depart from iniquity,** q, Psal. 66.18.

Expos

Expoſ. ‖ *Q. Why muſt he that prayeth depart from iniquity?*

A. 1. Becauſe ſuch only as feel the burthen of ſin, and have a deſire to be eaſed, are called to come unto Chriſt.

2. And they onely have a promiſe to finde good ſucceſs, *Iſa.* 55. 1. *Mat.* 11. 28.

3. Others do but mock God, *Pſal.* 78. 34. 35, 36.

4. Neither can they pray with the graces required; as faith, reverence, fervency, love, *&c.* ſo long as they love wickedneſs, *Zach.* 12. 10. 2 *Tim.* 2. 19.

5. Prayer is not a work of nature but of the ſpirit of ſanctification, *Rom.* 8. 15, 26. *Gal.* 4 4, 5. and he cannot fulfil the luſts of the fleſh, that hath the ſpirit of grace dwelling in him, *Gal.* 5. 16.

6. The Prayers of the wicked are an abomination unto the Lord, *Prov.* 15. 8. *John* 9. 31. *Iſaiah* 58. 7, 8, 9. *Ezek.* 17. 18.

Q. Is our departing from ſin perfect in this life?

A. Our departing from ſin is at the firſt very rude and imperfect, *John* 21.

15. 1 *Pet.* 2. 1. but we must pray daily to be renewed, *Col.* 1. 9. *Phil.* 1. 9, 10, 11. 1 *Thess.* 3. 13.

Q. *For whom must we pray?*

A. For † all sorts of men now living, or that shall hereafter live, but * not for the dead, 1 1 Timothy 2. 1. ‡ John 17. 20. ‖ Luke 16. 24, 25.

Expos. † Q. *Why must we pray for all sorts of men?*

A. (1) The Commandment of God *James* 5. 16. *Eph.* 6. 18. *Col.* 4. 3. *Rom.* 15. 30. (2) Our love to our brother. 1. Who is of our flesh. 2. And may appertain to the Kingdom of grace: *Rom.* 10. 1. 2. *John* 5. 16. do require that we pray for all sorts of men living.

Q. *What sorts of men must we pray for?*

A. (1) Both private, *James* 5. 14. 1 *Sam.* 12. 25. (2) And publique persons, 1 *Kings* 1. 36. 37. *Isaiah* 6. 10. (3) Friends, *Job* 42. 8. 10. (4) And foes, *Psalm* 35. 13. (5) Near in blood, *Num* 12. 13. *Gen.* 25. 21. and 17, 18, and 27, 28. and 28. 3. 1 *Chro.* 29. 19. (6) And strangers, *Col.* 1. 9. (7) Weak. Or (8) strong Christians, 1 *Thess.* 5. 14.

Col

Col. 4. 12. 2 *Cor.* 1. 11. *Heb.* 13. 18, 19. (9) Such as ſtand. 2 *Theſſ.* 3. 5. (10) Or be gone aſtray, *Cant.* 8. 8. *Exod.* 32. 31, 32. *Rom.* 10. 1.

Q. *Why is it our duty thus to pray for all ſorts?*

A. (1) All need the prayers one of another, *James* 5. 16. (2) Satan ſeeks to moleſt and trouble all men, *Luke* 22. 31. *Job* 1. 9, 10. *Eph.* 6. 12. 1 *Pet.* 5. 8. (3) The fall of any man is a diſhonor to God, *Rom.* 2. 23, 24. (4) A ſinners converſion brings glory to his Name, *Apoc.* 16. 9. *Mal.* 2. 1, 2. (5) The prayer of the weakeſt Chriſtian is available with God, *Pſalm* 65. 2. and 145. 18. *Pſalm* 102. 17. (6) At leaſt, it ſhall return into his own boſome, *Pſal.* 35. 13. *Ezek.* 14. 14. (7) It is a ſpecial act of love, *Mat.* 5. 44. (8) A means to reconcile our enemies unto us, *Rom.* 12. 20. (9) Or to prevent danger or hurt, that otherwiſe we might receive from him, *Pſalm* 109. 4.

Q. *Why muſt we not pray for the dead?*

* *A.* (1) Becauſe prayers cannot avail the dead, *Rev.* 14. 13. 1 *Pet.* 3. 19.

Heb. 9. 27. (2) Neither can a prayer for them be a work of faith.

Q. *Why cannot prayer for the dead be a work of faith?*

A. 1. Because there is not any commandment to do it. 2. Or promise of good to come by it. 3. Or approved example to warrant it in Scripture.

Q. *What is the foundation of these prayers?*

A. Superstition did first hatch these prayers, and superstition now is the foundation of them.

Q. *What pretence do the ignorant make to defend them?*

A. Love is the pretence which the ignorant sort make to defend them.

Q. *What are we to think of them indeed?*

A. Indeed they are, 1. Vain, 2. Ignorant, 3. Rash, 4. And uncharitable.

Q. *May men content themselves to pray in private onely, or onely in publique?*

A. No, but ‖ they must u use both publique and w private † prayer. u Acts 2. w Luke 11. 1.

Expos. ‖ Q. *What is publike prayer?*

A. Pub-

A. Publique prayer is that which is uſed in the publique meetings and aſſemblies of Gods ſervants.

Q. *What reaſons may ſhew the neceſſity and uſe of publike prayer?*

A. This is (1) A principal part of Gods worſhip, *Acts* 3.1. (2) It is acceptable unto his Majeſty.

Q. *Why is it acceptable to God?*

A. Becauſe (1) We acknowledge him openly to be the giver of every good gift. (2) And ſpeak of his free favor, to the praiſe of his grace, *Pſal* 22. 25. and 40.10. (3) It was ever uſed in the houſe of God, *Matth.* 21. 12 (4) It ſanctifieth every other duty, 1 *Tim.*4. 5 (5) It is commanded by Chriſt. (6) Chriſt hath promiſed his preſence in a ſpecial manner in the congregation, *Pſalm* 27. 4. *Matt.*18. 28. (7) Alſo hereby we are quickned to pray more fervently, *Zach.*8. 20, 21, 22. (8) We do teſtifie our faith, hope, thankfulneſs. (9) We profeſs our ſelves to be the ſervants of Chriſt, (10) We ſtir up others by our example, *Pſal.*95. 6. and 96.1,2,7,8. (11) And it is much to our comfort, that what we ask, is approved and ſought with

common

common consent; publique service being of more worth then private, as a society exceedeth the worthiness of one man, *Psal.*29.9. and 87.2. and 35. 18. and 111. 1.

Q. What is private prayer?

† *A.* Private prayer is that which is performed, 1. In a family: Or 2. by one alone, *Zach.*12.12,13,14.

Q. Why is prayer in the family necessary?

A. In the family, prayer is necessary: (1) God by his commandment binding Parents and Masters to see it performed, *Joshua* 24.15. *Genesis* 18.18 (2.) The faithful have followed the Lords direction herein, *Job* 1.5. (3.) Hereby the affairs of the whole family are sanctified, 1 *Chron.* 16. 43. *Psalm* 127. 1. 1 *Tim.*4.5. And (4.) God will pour down a blessing upon that family, that joyntly seeketh his favor by hearty supplication, *Acts* 1. 14, 15. and 12. 5, 6.

Q. Why must we pray alone?

A. We must pray alone, *Gen.*24.63. and 32.9, 10. *Luke* 11.1. *Mat.* 6. 6. (1) That we may be more fit to joyn with others to our edification. (2) And

have

have comfort when we are alone, *Pſal.* 30. 10, 11, 12. (3.) Alſo we have private 1. Sins to confeſs: 2. Wants to bewail. 3. Croſſes under which we ſhould be humbled, *Pſalm* 6. 2, 3, 6, 7. *Matt.* 14. 31. 4. And 4. favours for which we ſhould be thankful, *Lam.* 3. 23. *Pſal.* 71. 23, 24. and 66. 19, 20.

Q. *What other means hath the Lord appointed to increaſe faith?*

A. **The due x adminiſtration, and receiving of the † Sacraments,** x Gen. 17. 9, 10, 11. Rom. 4. 11.

Expoſ. † Q. *What did the word Sacrament ſignifie in ancient times?*

A. The word Sacrament did in ancient times ſignifie an oath, whereby Souldiers bound themſelves to be true to their Captain, and the General in like manner did binde himſelf to the Souldiers.

Q. What is it now uſed to ſignifie?

A. Now it is uſed to ſignifie the Seals of the Covenant, whereby the Lord doth binde himſelf in Chriſt Jeſus to be merciful to us, and we binde our ſelves to be true unto Chriſt.

Q. *How*

Q. *How are the Sacraments ſpecial means to confirm faith?*

A. The Sacraments are ſpecial means to confirm faith, becauſe 1. Chriſt is after a ſpecial manner repreſented, 2. And offered unto all. And. 3. effectually beſtowed upon every worthy communicant.

Q. *Who ought to adminiſter the Sacraments?*

A. Onely they that y are ‖ lawfully called thereunto by the Church, y *Heb.* 5 4.

Expoſ. ‖ Q. *Who are lawfully called to adminiſter the Sacraments?*

A. Such are lawfully called to adminiſter the Sacraments, who 1. Being furniſhed with gifts of knowledge and holineſs. 2. Are ſet apart for that office by the Church, *Deut.* 33. 10. *Mal.* 2. 7. *Matth.* 5. 14, 15, 16. 1 *Tim.* 3. 2, 4, 5, 6, 7. *Tit.* 1. 7, 8 9. *Matth.* 24. 45. *Rom.* 1. 1. *Tit.* 1. 5.

Q. *What is a Sacrament?*

[A. A † ſeal of y the covenant * of grace, y Rom. 4. 11.

Expoſ. † Q. *Why are the Sacraments called Seals?*

A. Sacraments are appointed, not onely

onely, 1. To help the underſtanding: and 2. The memory, But 3. alſo to perſwade, and aſſure the heart that Chriſt is ours.

Q. Why call you the Sacraments a Seal of the Covenant of Grace?

A. Becauſe the Covenant is ſealed in the Sacrament.

Q. What is the cauſe of that Covenant?

A. God of his meer grace and favour made it with us.

Q. In whom is it made?

A. In Jeſus Chriſt.

Q. With whom?

A. With us being miſerable ſinners, *Gen.*17.7 9,10,11,&c.

Q. In what words is this Covenant expreſſed in Scripture?

A. **I will be ‖ thy z God, and thou ſhalt be my people,** z Jer.31.33.

Expoſ. ‖ *Q. What doth God promiſe in this Covenant?*

A. In this Covenant God doth promiſe, 1. To be our Saviour, King and Father. 2. To pardon our ſinnes. 3. To ſanctifie our nature. 4. To beſtow all good things upon us. And 5. protect us from all evill, *Geneſis* 17.1, 2.

Lev.

Lev. 26.11,12. 2 *Cor.* 6.16, 17, 18. *Heb.* 8.10,11.12.

Q. *What do we promiſe to God?*

A. We promiſe, 1. To chooſe God to be our God. 2. To truſt in him. 3. To love. 4. To fear him. And 5. to walk in obedience to him, *Exodus.* 15. 2. and 20.19. and 24.3.7.

Q. *What are the parts of a Sacrament?*

A. **Two: an † outward viſible ſigne, ſanctified to * repreſent and ſeale another thing to the minde and heart; and an inward ‖ grace, which is the thing ſignified.**

Expoſ. † Q. *How is it proved that there be two parts of a Sacrament?*

A. Of a ſign there muſt needs be two parts, the underſtanding thereby conceiving one thing, and the ſenſe another, *Geneſis* 9. 11, 12, 13, 14, 15, 16, 17. *Iſaiah* 38.7,8. therefore of a Sacrament there muſt needs be two parts, one inward, another outward.

Q. *What is a ſign ſanctified?*

* *A.* A ſign ſanctified, is that which is appoynted by the Lord himſelf to ſignifie, *Exodus* 49. 11. 13. and not by man upon any conceited ana-

logy

logy or proportion.

Q. *What is the inward grace?*

A. The inward grace is the free and ſpirituall gift which God beſtoweth upon the ſoul, *Gen.* 17.7. *Matth.* 26. 28.

Q. *Who is the Author of the Sacrament?*

A. **The Lord a onely † who made the Covenant.** a Iſaiah 7.14. and 38. 7.

Expoſ. † Q. *How is it proved that God onely is the Author of the Sacraments?*

A. Becauſe 1. God is the only Lawgiver of his Church, *James* 4.12. *Matth.* 23 8.10. *Acts* 3.22. to teach it by word and ſign.

2. And, as to forgive ſinnes, and receive unto grace, is proper to the Lord alone, *Michel* 7.18. *Hoſea* 14.1,2. ſo it is his peculiar, to inſtitute a ſigne and Seale for the confirmation thereof.

Q. *How many Sacraments be there?*

A. **In the * New Teſtament onely two: b Baptiſme and the Lords c Supper.** b John 1.26. c Luke. 22.19,20.

Expoſ.

Expos. * Q. *Why say you there be only two Sacraments in the New Testament?*

A. In the Old Testament the Jewes had many Sacraments: some ordinary, *Gen.* 17. 9. 11, 12, *&c. Exod* 12. 1, 2, 3. *&c.* some extraordinary, 1 *Cor.* 10. 1, 2, 3. 5. But the New Testament hath onely two.

Q. *How may that be proved?*

A. Because there be no more Sacraments of the New Testament, then Christ did institute and receive before his death.

Q. *Why was it necessary that Christ should receive the Sacraments of the New Testament?*

A. It was necessary that he should receive both. 1. To sanctifie them in his own person, And 2. to seal that Communion which is between him and us.

Q. *What say you of the five other Sacraments which the Papists adde to these two?*

A. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists. 1. Because they are not proper to the Church. 2. Nor

are

are not inſtituted of God. 3. Or conſiſt not of an outward viſible ſign, and inward grace: 4. The Covenant of grace is not ſealed by any of them.

Q. *What is the propertie of the Sacraments in the New Teſtament?*

A. Theſe Sacraments of the New Teſtament are perpetual, and never to be abrogated, *Heb.* 8. 13.

Q. *What is Baptiſm?*

A. ‖ **Sacrament e of our ingrafting into Chriſt, communion with him, and entrance into the Church e** Mat. 28. 19. Acts 8. 31.

Expoſ. ‖ Q. *Doth not Baptiſm make men Chriſtian ſouls?*

A. The ſeed of *Abraham*, *Gal.* 3. 7. or children of Chriſtian parents, are 1. Within the Covenant. 2. Are Chriſtians and Members of the Church 1 *Co.* 7. 14. *Rom.* 11. 16. Baptiſm therefore doth not make them Chriſtian ſouls.

Q. *What then is the uſe of Baptiſm?*

A. It doth ſolemnly ſignifie and ſeal, 1. Their ingrafting into Chriſt, 2. And that communion which the members of Chriſt, have with Him their

Head. 3. It doth confirm, that they are acknowledged Members of the Church, and entred into it, 1 *Peter* 3. 21.

Q. *What is the outward sign?*

A. **Water,** f **wherewith the party baptized is** g **washed by dipping or sprinkling,** h **into the † Name of the Father, Son, and holy Ghost,** f Acts 10. 47. g Matth. 3. 6, 11, 13, 16. Acts 16. 15. h Matthew 28. 19.

Expos. † Q. *What is it to be baptized into the name of the Father, Son, and holy Ghost?*

A. To be baptized into the name of the Father, Son, and holy Ghost, is to be consecrated unto the worship and service of the Father, Son, and holy Ghost.

Q. *What is the inward grace or thing signified?*

A. **Forgiveness** i **of sins, and** k **sanctification,** i Mark 1. 4. Acts 2. 38. k Tit. 3. 5.

Expos. * Q. *How may it appear that the inward grace in Baptism is the forgiveness of sins and Sanctification?*

A. Water in Baptiſm doth ſignifie 1. Chriſts blood, by which all our ſins are waſhed away. And 2 Chriſts Spirit, by which we are regenerated, *Rom.* 6. 3. *Matth.* 3. 11. *John* 1. 26. *Col.* 2. 12. Wherefore the inward grace in Baptiſm, is the pardon of our ſins, and renewing of our nature, *Tit.* 3. 5.

Q. To what condition doth the party Baptized binde himſelf?

A. To believe d in ‖ Chriſt, and e to forſake his ſins. d Acts 8. 37. e Matth 3. 12.

Expoſ. ‖ *Q. How is it proved that the party Baptized doth binde himſelf to repent and believe?*

A. Gods promiſe to us, and our promiſe to God, implyed in the Covenant, is ſealed in Baptiſm, *Acts* 16. 14, 15, 31, 32, 33. ſo that we binde our ſelves thereby to the performance of our duty.

Q. Infants Baptized have not the uſe of reaſon, how then can they binde themſelves to believe?

A. Infants Baptized have not the uſe of reaſon, much leſs faith to believe; but yet as they be in the Cove-

nant, so they oblige themselves to believe in Christ, and depart from iniquity; which they are bound to perform, when they are come to years of discretion, *Acts* 2. 39. with 2 *Cor.* 6. 17, 18.

Q. *How oft ought a man to be Baptized?*

A. It is enough ‖ once to be f baptized: for Baptism is a pledge of our g new birth, f Act. 7 8. g Tit. 3. 5.

Expos. ‖ Q. *Why is Baptism to be administred but once to one man?*

A. We never read that Christ or his Apostles did administer Baptism more then once to one man.

2. And Circumcision, the Seal of entrance into the Church of the Jews (in the place whereof Baptism is come) was only once applyed by Gods appointment, *Gen.* 17. 23, 24, &c.

Q. *Who ought to be Baptized?*

A. Infidels h converted to † the faith, and *Infants i of one, or both Christian ‖ parents h Acts 8. 12. i Acts 2. 39. 1 Cor 7. 14.

Expos. ‡ Q. *Why are not Infidels to be baptized before they be converted to the faith?*

A. Be-

A. Because all they who be within the Covenant, and such onely, are to be received into Baptism.

Q. How is it proved, that infants of Christian Parents ought to be baptized?

A. (1) Because Infants of Christian Parents are within the Covenant, (2) To them appertaineth the promise of forgiveness of sins, and the Kingdom of God. (3) Circumcision among the *Jews* (which answereth to our baptism) was administred to infants, *Gen.* 17. 12, and 21. 1, 4. *Luke* 1. 59 and 2. 21. And (4) when the faithful which the Scripture saith, *were converted with their whole household, and Baptized*, it may probably be thought, there were some children amongst them of those households, who were not excluded *Acts* 14, 14, 15.

Q. Who are to be acknowledged Christians?

‖ *A.* Though we acknowledge such onely to be sincere Christians, who serve God with upright hearts, *Rom.* 21. 28, 29. yet those are not denied to be Christians, who make so much as a general profession of Christ, *Acts*

11. 26. 1 Cor. 1. 2. with 5. 1, 2, 13. and 15. 12.

Q. *What is the Lords Supper?*

A. † A k Sacrament of our continuance and growth in Christ k 1 Cor. 10. 16.

Expos. † Q. *How is the Lords Supper proved to be a Sacrament of our growth in Christ?*

A. Because there Christ is given to be spiritual nourishment unto the soul, that we might grow and increase in him, *John* 6. 33, 48, 50, 51, 52, 54, 56. as plants are not onely grafted, but do grow in the stock: and this is sealed in this Sacrament.

Q. *Who is the author of this Sacrament?*

A. The Lord Jesus ‖ in the same night † that he was betrayed, 1 Cor. 11. 23, 24.

Expos. ‖ Q. *How may it be proved that Christ had authority to institute this Sacrament?*

A. (1) Because Christ is the Lord and head of his Church, *Acts* 10. 36. *Eph.* 1. 22. *Col.* 1. 18. (2) He hath authority given from the Father to institute Sacraments, *Matth.* 28. 18, 19.

(3) And

(3) And power effectually to perform whatſoever is ſignified and ſealed therein, *John* 1.4. *Eph.*5.1, 4.

Q. How did Chriſt inſtitute this Sacrament?

A. He did in his own perſon inſtitute and ordain it.

Q. What ſpecial things may be conſidered in the time when this Sacrament was inſtituted?

† *A.* 1. When Chriſt was preparing himſelf to the greateſt work of love that ever was. 2. Having his thoughts wholly bent to procure the eternal good of his Elect; then did he out of his infinite love, 3. Even in the ſame night that he was to be betrayed, appoint this holy Sacrament.

Q. Why was it inſtituted before his death?

A. Becauſe the inſtitution and ſealing of the Teſtament, ought to go before the death of the Teſtator.

Q. *What uſe is to be made hereof?*

A. This ſhould ſtir us up, 1. With care and reverence to receive this pledge of Chriſts love. 2. And to come unto it as unto a ſpiritual feaſt. Being 3. perſwaded that Chriſt will

reſpect us now he is glorified, ſeeing he did not forget us in his agony and paſſion.

Q. *What is the outward ſign?*

A. Bread, and m Wine, with the actions pertaining to them, as ‖ break'ing, giving, receiving, eating, and drinking, m Matthew 26. 26, 27, 28.

Expoſ. * Q. *Why were bread and wine ordained to be outward ſigns of the Sacrament?*

A. Becauſe bread and wine (1) Are moſt uſual, fit, and neceſſary nouriſhments, *Pſalm* 104. 15. (2) They do of all others beſt ſerve to expreſs the Body and Blood of Chriſt, *John* 6. 33.

Q. *Muſt the bread be leavened or unleavened?*

A. Leavened or unleavened bread are of free uſe, *Acts* 20. 7. *Mat.* 26. 17. 26. But it is expedient that it be bread that hath ſubſtance in it.

Q. *What think you of uſing the wafer cake?*

A. The uſe of the wafer cake is juſtly blamed as Superſtitious, by our Church.

Q. *What*

Q. *What bread and wine for quality muſt be uſed?*

A. Becauſe the Sacrament is a ſpiritual feaſt, therefore the fineſt Bread and pureſt Wine is of moſt laudable uſe.

Q. *What think you of mixing water with wine?*

A. Out of niggardlineſs to mix water with wine, ſavoreth of an ill minde, *Mal.*1.7, 8.

Q. *Why did Chriſt inſtitute both bread and wine?*

A. Chriſt being not onely the true, but the ſufficient nouriſhment of the ſoul, intending to give us a full meal, appointed both bread and wine, and that ſeverally to be uſed in the Lords Supper, 1 *Cor.*11.23, 24.

Q. *Is it lawful to adminiſter this Sacrament in one kinde onely?*

A. It is Sacriledge to deliver this Sacrament in one kinde onely.

Q. *Muſt the bread and wine be adminiſtred ſeverally or together?*

A. It is preſumption not to adminiſter them ſeverally, ſeeing Chriſt intended to ſet forth his violent death, wherein his body and blood was ſeparated.

Q. *Why*

Q. *Why is the bread to be broken?*

A. The bread is to be broken. 1. According to the example of Christ; 2. And of his Apostles: 3. Because this Sacrament was appointed specially to represent the death and passion of our Savior Christ, in which his body was crucified, and his blood shed, *Mat.* 26. 26, 27, 28. *Acts* 20. 7.

Q. *What is the inward grace?*

A. **Christ n with all † the benefits of his Death and Passion.** n 1 Cor. 11. 24.

Expos. † Q. *Why say you that Christ with all his benefits is the inward grace in this Sacrament?*

A. Because not onely Christ his benefits, but even Christ himself is offered unto us; For we cannot be partakers of the benefits of Christ, unless we be united unto him, *John* 15. 2. *Eph.* 4. 16. *Col.* 2. 19.

Q. *How is Christ present in the Sacrament?*

A. Christ is truly and spiritually present in the Sacrament, exhibited to the Faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, *Acts* 3. 21.

21. with *Mat.* 28. 6. *John* 16. 18.

Q. *What doth the bread and wine, and the breaking of bread in this Sacrament ſignifie?*

‖ *A.* The Bread ſignifies the Body of Chriſt, the Wine betokeneth his Blood; the breaking of the Bread, ſetteth forth the crucifying of Chriſt, &c.

Q. *What is the duty of the Miniſter in the Adminiſtration of the Sacrament?*

A. To conſecrate * it by declaring the inſtitution thereof, and † prayer joyned with thankſgiving; * 2. As alſo to break the bread: 3. And afterwards to deliver the Bread and Wine to the people of God, 1 Cor. 11. 23, 24. Matth 26. 26, 27, 28. Mark 14. 22. Luke 22. 19.

Expoſ. * Q. *What is it to conſecrate?*

A. To conſecrate, is to ſet apart the bread and wine unto an holy uſe, 1 *Timothy* 4. 5. *Exodus* 13. 2. *and* 22. 29.

Q. *Why is the inſtitution of the Sacrament to be declared?*

‖ A. Becauſe if Chriſt had not inſtituted

ſtituted this uſe of bread and wine, it could never have had the being, efficacy, and vertue of a Sacrament; therefore the inſtitution ought to be declared.

Q. *Why muſt prayer be joyned with the expoſition of the Inſtitution?*

† *A.* Becauſe though God is ever ready preſt to beſtow a bleſſing upon his ordinances, *Mal.*3. 10. *Pſal.*81. 13. yet he looketh to be ſought unto, *John* 4 10. *Acts* 6. 2, 4. and 4. 31. Therefore the Miniſter muſt crave Gods bleſſing to ſanctifie the bread and wine to their right ends.

Q. *Why muſt Thankſgiving be added?*

* *A.* The work of our Redemption being lively ſet forth in this Sacrament, praiſe to God for that benefit ought not to be omitted, *Revel.*5.9. *Pſal.*103. 4. *Rev.* 1. 5, 6. *Zach.*9. 9.

Q. *What is hereby ſignified?*

A. **The action of God the Father offering Chriſt to all, and beſtowing him p effectually upon the worthy receiver,** p 1 Cor. 10. 16.

Q. *What is the duty of the receivers?*

A. **To q receive the ‖ bread and wine**

wine delivered, and to † eat and drink thereof, ‖ Mat. 26. 26, 27. 1 Cor. 11. 23, 24.

Expoſ. ‖ Q. *How muſt the bread and cup be received?*

A. It is moſt expedient to receive the bread and cup into the hand, and not ſuperſtitiouſly, or unſeemlily to have the bread put, or the wine poured, into the mouth, *Mat.* 26. 26. 1 *Cor.* 14. 40.

Q. *What doth eating import?*

† *A.* Eating importeth more then to ſuffer a thing to melt in the mouth: for common bread fit, for nouriſhment, which ſhould be uſed, ſhould by chewing, *&c.* be prepared for the ſtomack.

Q. What is ſignified hereby?

A. Our receiving and feeding upon Chriſt by faith, 1 Cor. 10. 16.

Q. *Is it ſufficient to receive this Sacrament once?*

A. No: but ſ we muſt receive it often, ſ Acts 2. 42. and 20. 7.

Expoſ. † Q. *Why is this Sacrament to be received often?*

A. (1) Chriſt Commandment 1 Cor. 11. 26. (2) The Apoſtles practice,

stice, *Acts* 20. 7. (3) Our own necessity, do require that we receive this Sacrament often, *Rev.* 3. 2, 3

Q. What is our necessity?

A. (1.) Weakness of faith, 1 *Sam.* 27. 1. *Mark* 16. 14. (2.) Dulness of understanding, *John* 20. 9. *Mark* 8. 17, 18. (3.) Forgetfulness, *Luke* 24. 9. And (4.) spiritual wants and decays in grace, *Matth.* 24. 12. *Rev.* 2. 4. and 3. 2.

Q. How often must we receive?

A. We must receive it as often as it is administred in that congregation where we live, unless we 1. Be justly hindred; 2. Or companies in great parishes be forced for several days, because they cannot communicate all at once, *Numb.* 9. 13. 2 *Chron.* 30. 12. *Acts* 2. 42. *Matth.* 22. 5, 6. 1 *Cor.* 10. 16.

Q. For what end and use ought we to receive this Sacrament?

A. To 1. confirm our * Faith, communion with Christ, † and all saving graces in us. 2. To keep ‖ in a remembrance the Lords death until he come again. 3. And to testifie our love one unto another,

other, 1 Cor. 10. 16. & 1 Cor. 11. 24. 26. 1 Cor 12. 13.

Expos. * *Q. How is the receiving of the Sacrament profitable to increase faith?*

A. The increase of faith, and of Communion with Christ, infer necessarily an increase of all graces, which spring thence as from the root, *John* 15. 4. *Ephesians* 2. 21, 22. *John* 7. 37.

Q. How doth it keep in remembrance the death of Christ?

‖ *A.* 1. This stirreth up a more serious thinking on Christs love and goodness in his death, and so preserves the same more truly in memory.

2. And by eating this Bread and drinking this wine, men do profess, and after a sort preach unto others, unto the worlds end, the mystery of the Gospell, the sum and substance whereof consisteth in the death of Jesus Christ, and the fruits that flow therefrom, shadowed in the Sacrament.

Q. What is the danger of unworthy receiving?

A. Unworthy x receivers † are guilty

guilty of the body and blood of the Lord, and do eat and drink judgement to themſelves, x 1 *Cor.* 11. 27, 29.

Expoſ.† Q. *Who are unworthy receivers!*

A. Unworthy receivers are ſuch who eat and drink unworthily, that is, who receive the bread and wine without reverence and due reſpect.

Q. How many ways may the Sacrament be received without due reverence or reſpect?

A. When we give not the due reverence and reſpect, (1) To the myſtery contained in them, 1 *Samuel* 6. 19. 2 *Sam.* 6. 6. 2 *Chron.* 30. 20. (2.) Or to the holy ends why they were ordained. (3.) Or to the perſon by whoſe authority they were appointed, 1 *Sam.* 2. 29. with *Rev.* 3 4. *Luke* 3. 8.

Q. What is it to be guilty of the body and blood of Chriſt?

A. To be guilty of the Body and Blood of the Lord, is (1) To offer a ſpecial wrong and injury to the perſon of Chriſt and his ſufferings. (2.) And in a ſpecial manner to ſin againſt the work of our Redemption, which is fully

fully ſet forth in the Lords Supper.

Q. *Who are to receive this Sacrament?*

A. 1. **Such as know their ‖ miſery by ſin, the remedy thereof in Chriſt, and z the † doctrine of the Sacrament withall 2. Earneſtly a longing * to be ſatisfied with the bread of life,** x Matthew 11. 28. z Exodus 12, 26, 27. *a* Revelation 22, 17.

Expoſ. ‖ Q. *Why muſt ſuch as come to this Sacrament know the benefits of Chriſts death?*

A. 1. Becauſe Chriſts death is ſignified by the Sacrament. 2. And Chriſt, with all the benefits of his death and paſſion is offered herein. 3. Unleſs we know Chriſt, our miſery without him, and the exceeding benefits of his death, we can never, 1. Deſire, *John* 4. 10. Or. 2. rejoyce in thankſgiving for that mercy, *Rom.* 7. 25. *Eph.* 2, 1, 4. and 5. 6. 1 *Tim.* 1. 13. 14.

Q. *Why muſt we know the doctrine of the Sacrament?*

† *A.* This Sacrament is a ſign and ſeal: therefore, before we can, 1. Uſe

it well. 2. Or prepare to receive. 3. Or examine our ſelves how we receive, 1 *Cor.* 11.28. we muſt have underſtanding, *Exod.* 12.26,27. *Joſh* 4.6. 2 *Chr.* 30. 22.

Q. *Why muſt we thirſt to be ſatisfied with the bread of life?*

A. Becauſe the thirſty, who are ever lowly, are the onely welcome gueſts unto the Lords Table, *John* 7.7. *Rev.* 22.15.

Q. *How is this deſire ſtirred up in us?*

A. This deſire is ſtirred up in us by a conſideration, (1.) Of the neceſſity of the Sacrament. (2.) Of our own want thereof, *Matth.* 9. 12. (3) Of the benefits beſtowed therein, *Pſalm* 63. 1. 2, 3. *Prov.* 4. 7. And (4) of the helps we have thereby to quicken and confirm our faith.

Q. *What elſe is required in them that come to this holy Table?*

A. 3. Renewed ‖ hatred of all b ſin, an hearty endeavor c to overcome natural paſſions, and an utter and well-advised d forſaking of gods ſins. 4. Willingneſs to e be ſtrengthned in † faith. And 5. A long-

longing f deſire for * the good of our brethren. b Luke 3. 12, 13, c Mat. 13. 3. d Luke 14. 28, 29. &c. e Matth. 5. 6. f Marke 11. 25. Matthew 5. 23, 24.

Expoſ. ‖ Q. *Why is it neceſſary that he that comes to the Lords Table, ſhould hate all ſinne?*

A. (1) Becauſe he that loves ſinne, cannot truly thirſt after Chriſt, *Matthew* 11. 28. (2) Nor believe in God, *Mar.* 1. 15. *Acts* 15. 9. 1 *Iohn* 3. 3. 1 *Cor.* 15. 17. (3) Nor have communion with him, 2 *Cor.* 6. 14. P*ſalm.* 5. 4. *Amos* 3. 3. 1 *Iohn* 1 6. (4) Sinne is of a ſoyling nature, and doth defile Gods Ordinances unto us, *Tit.* 1. 15. *Hag.* 2. 13, 14. *Heb.* 10. 22. *Numb.* 9. 6. 2 *Chron.* 23. 19.

Q. *Is it enough that wee hate all ſin?*

A. It ſufficeth not that we hate all ſin, but this muſt be renewed by labour and care, *Mat.* 18. 3. *Gen.* 35. 2. *Amos* 4. 12. *Luke* 3. 12, 13, 14.

Q. *How is this hatred to be renewed?*

A. By ſtriving, (1) To ſee more throughly the vilenesſe and multitude

of our particular sins, *Revel.* 3. 2, 3. *Jer.* 3. 13. (2) To purge the heart of them by self-judging and condemning, *James* 4. 8, 9, *&c.* And (3) to quicken the loathing of them in the heart, so that the very thought of them may be bitter, *Jeremiah* 31. 19. 2 *Timothy* 1. 6.

Q. *Why is Faith required of all them that come to this heavenly banquet?*

† *A.* We should desire to have our faith encreased, before we come to the Lords Table: 1. Because Faith was required of such who did desire to be baptized, *Acts* 8. 37. and 16. 33, 34. (2.) It is the eye by which we discern, 2 *Cor.* 3. 18. *John* 3. 14, 15. and 8. 56. And (3) the hand by which we receive Christ, *John* 1. 12. and 6. 35. making this feast of the Lords exceeding sweet *Psalm* 119. 103.

Q. *Why must we come in Love?*

* *A.* Because when we come to the Lords Table, (1) We profess our selves to be children of the same Father, 2 *Cor.* 6. 18. (2) The redeemed of the same Lord 1. *Cor.* 8. 6. (3) Such as be guided by the same spirit, 1 *Cor.* 12. 13. (4) Ruld by the same word, (5) Fed

(5) Fed at the ſame Table, 1 *Cor.* 16, 17. (6) Members of the ſame body, *Eph.*4.4,5,6. And (7) Heirs of the ſame Kingdom, *Rom.*8.14, 17. Should we not then heartily deſire the good of one another both in ſoul and body? *Eph.* 4.3.1 *Pet.*3.8.

Q. *What if a man find himſelf weak in faith, and full of doubting?*

A. **He muſt bewail g his ‖ unbelief, pray for faith, ſeek to have his doubts reſolved, and ſo receive to be further ſtrengthened † in h believing,** g Mark 9.24. h Judges 6.37, 38. Exodus 12.1, 2, 3, 4.

Expoſ. ‖ Q. *Why muſt we bewail our unbelief?*

A. Unbelief hinders the ſweetneſs of the Lords Ordinances, *John* 6.54. 63, 64. Godly ſorrow for it, quickens a deſire and makes way for the increaſe of Faith, 2 *Cor.*7.10. wherefore doubtings are to be bewailed, but we muſt not thereby be kept from feaſting with Chriſt.

Q. *Why muſt not weakneſſe of Faith hinder us from feaſting with Chriſt?*

† *A.* (1) Becauſe the weak were admitted

mitted by Chriſt unto this Table, *Mat.* 26. with 26. 56. *Mark* 16. 14s *Acts* 1. 6,

(2). The Sacrament was ordained not onely for the ſtrong man, but even for babes in Chriſt, that they might wax ſtronger. *Rom.* 4. 11. 1. *Cor.* 3. 2, 3. they may therefore approach unto this Banquet.

(3) Such are invited by the Maſter of the Feaſt, *Prov.* 9 6. *Mat.* 22. 9. *Luke* 14. 21, 23.

Q. How ought a mans heart to be affected in receiving the Sacrament?

A. With i reverence, k joy and * comfort, l meditating on the outward ſigns, and what they ſignifie; the dainties prepared, and love of him that prepared them, our communion with Chriſt, his graces, and faithful people, whereby the heart m is ſtirred up to thankſgiving, i Exod. 3. 5. Gen. 28. 17. k Deut. 16. 15. l 1 Cor. 11. 25. m 1 King. 8. 66.

Expoſ. * Q. *How are we to behave our ſelves in this heavenly banquet?*

A. From that which was noted before touching the actions of the Miniſter,

niſter, and the people in the delivery and receiving of this Sacrament, we may learn how we ought to behave our ſelves in this holy buſineſs.

Q. *What is the exerciſe of the outward man?*

A. We are to exerciſe, 1. The eye in ſeeing the Elements, and the actious belonging thereunto, *Exod.* 24. 8. 2. The ear in hearing the myſteries explained 3. The hand in receiving the Elements. And 4. the taſte in feeling the comfort of them.

Q. *What is the exerciſe of the inward man?*

A. We are to exerciſe, 1. The minde, 2. The heart.

Q. *How is the minde to be exerciſed?*

A. In meditating and remembring 1. of Chriſt ſufferings, And. 2. the love of God.

Q. *How doth the love of God appear towards us?*

A. Not onely, 1. In giving his Son to die for us, *John* 3. 16. But. 2. alſo offering and ſealing unto us our Redemption thereby.

Q. *How is the heart to be exerciſed?*

A. We ſhould ſtir up the heart (1.) To receive Chriſt, *Iſa.* 64.7 (2.) To mourn for ſin, *Zach.* 12.10. (3.) To deſire Gods favour. (4.) To rejoyce in his love, *Neh.* 8.10. (5.) To ſtand in awe before him, *Pſalm* 5.7. fearing after an holy manner, leſt by any unruly affections, or unfitting geſture, we ſhew the leaſt want of due eſteem, and joy in his preſence, *Pſalm* 2.11. and 44. 1 *Cor.* 11. 10. and 14.40.

Q. *What muſt we do, after we have received?*

A. We muſt || endeavour to finde an increaſe of Faith, n Love, and all ſaving graces, abounding more and more in well-doing, n Prov. 4. 18. Ezek. 47. 12.

Expoſ. || *Q. Why muſt we endeavour to abound in well doing after we have received?*

A. (1) Becauſe the receiving of the Lords Supper is a renewing of our covenant with God, *Exod.* 13. 1. *Gen.* 17. 11. 2. *Chron.* 30. 29. (2) Therein we feed ſpiritually upon Chriſt, 1 *Cor.* 10. 16. (3) We are refreſhed by him, And (4) by Faith we draw vertue from him, *Rom.* 8. 2. *Phil.* 4. 13. therefore

after

after we have received, we muſt grow more in grace and knowledge.

Q. If we ſpeed not well after we have received, what may be the cauſe?

A. If we ſpeed not well after we have received, 1. Commonly our want of preparation was the cauſe thereof, Or. 2. defects willingly admitted in the act of Receiving, 2 *Chron.* 30. 19, 20. *Judges* 10. 14, 15.

Q. What rules are to be obſerved in this matter?

A. 1. Care muſt be taken, that out of diſlike of our ſelves, we do not diſlike or deny that meaſure of grace which the Lord beſtoweth upon us: 2. Neither muſt we be over-haſty.

Q. Why ſo?

A. Becauſe the Lord doth not always pour his gifts upon us, the ſame day, that we come unto him in his holy Ordinances, *Pſalm* 97. 11. *Cant.* 3. 4. and 5. 6.

Q. What order hath the Lord left in his Church, to keep his Ordinances from contempt?

A. The unruly ‖ ſhould † be o admoniſhed, the * obſtinate p excommunicated, ‖ and the penitent after

their fall † restored, and q comforted, o 1 Thess. 5. 14. p 1 Cor. 5. 4. q 2 Cor. 2. 6, 7

Expos. ‖ Q. *Who are unruly?*

A. They are unruly, (1.) Who are inordinate, (2.) Who live dissolutely: (3.) And such who are known by speech, gestures and deeds, not to walk according to the rule of the word, or busie bodies, vain, boasters, idle, *&c.* 2 *Thess.* 3. 11, 12 (4) Or such as be fallen into any outward sin, 1 *Corin.* 6. 9.

Q. *How must the unruly be dealt withal?*

† *A.* Such persons being members of the Church, 1 *Cor.* 5. 11, 12. should be reprehended.

Q. *For what must reprehension be given?*

A. 1. For their sin, 2. Certainly known both to be sin, And. 3. to be committed by them, *Lev.* 19. 17.

Q. *How must admonition be performed?*

A. Admonition must be performed with (1.) Meekness, (2.) And discretion, *Gal.* 6. 1, 2. 2 *Tim.* 2. 25. (3) Sometimes also with zeal, (4.) And with severity,

verity, 1 *Cor.* 4. 21. *Galatians* 3. 1.

Q. *What is the rule of diſcretion and zeal in admonition?*

A. That it be fitted, 1. To the perſons ſinning. 2. The ſin committed. 3. And the manner of doing, *Numb.* 12. 9, 10. 14.

Q. *What if the ſin be private?*

A. If the ſin be private, known to few, the admonition muſt be private, *Mat.* 18. 15. *Luke* 17. 3.

Q. *What if it be known to part of the Church?*

A. If known to part of the Church, admonition muſt be before them that know it.

Q. *What if it be known to the whole Church?*

A. If it be known to the whole Church, the admonition muſt be publike, 1 *Tim.* 5. 20. unleſs it be known by their fault, that have publiſhed it without cauſe.

Q. *What if the fault be publiſhed without cauſe?*

A. (1) Always reſpect is to be had to the condition of the party offending, 1 *Theſſ.* 5. 14. And (2) that muſt be done, which tends moſt to the edification

fication of the Church, 1 *Corin.* 14. 26.

Q. *What if admonition at firſt prevail not?*

A. If admonition at the firſt prevail not, then it is to be doubled, until either the offender be reformed, or declare his obſtinacy, *Tit.*2. 10, 11.

Q. *Who are to be held obſtinate?*

* *A.* Such are to be held obſtinate, 1. Who deſpiſe the Churches admonition, 2. And will by no means be reclaimed from their ſin, notwithſtanding the long-ſuffering which the Church hath uſed towards them, *Mat.* 18. 17. *Tit.*2. 10, 11. 2 *Tim.*2.25.

Q. *What is it to be excommunicated?*

‖ *A.* To be excommunicated is to be debarred from, 1. The publike ordinances of God. And. 2. the ſociety of the faithful, both publique and private, 1 *Cor.* 5.3, 11, 12. 1 *Tim.* 1. 20. 2 *Theſſ.* 3. 6, 14,

Q. *Is the excommunicate perſon to be debarred from all ſociety of the faithful?*

A. No: but ſo far as neceſſity will permit, either in reſpect of their general, or particular calling, 1 *Corin.*7. 20.

20. and 7. 10, 11, 12. with *Eph.* 5. 31.

Q. What is the end of theſe cenſures?

A. The end of theſe cenſures is (1) The humbling, (2) And the reforming of the ſinner, 1 *Cor.* 5 5. 2 *Theſſ.* 3. 14. (3) The terrifying of others, 1 *Tim.* 5. 10. And (4) keeping the Ordinances of God in reverence, 1 *Cor.* 5. 6, 7.

Q. Why is the penitent to be reſtored and comforted?

† *A.* 1. Becauſe the cenſures of the Church are medicines to cure, not poyſons to deſtroy. 2. They are inflicted for to humble, and bring into the right way ſuch as have gone aſtray.

Q. Who is to be eſteemed penitent?

A. That ſinner who doth, 1. Truly lament the evil of his life, And. 2. is unfainedly ſorrowful.

Q. Why is ſuch a one to be received again into the Church?

A. He is to be received again into the boſome of the Church, and comforted, leaſt Satan by his devices ſhould bring him to deſpair, 2 *Cor.* 2. 10, 11. 1 *Theſſ.* 5. 14.

Q. Beſides the forenamed means, are there

there not some other, profitable for increase of faith?

A. Yea, reading ‖ or † hearing the Scriptures read, in ſ publique and t in * private, ‖ meditations, u and w conference, † r Revel. 1, 3. ſ Acts 13. 15. t Acts 8.28. u Luke 2. 51. w Heb. 3.13.

Expoſ. ‖ *Q. What is the benefit of reading, or hearing the Scriptures read?*

A. The reading or hearing of the Scripture readd, doth (1.) Furniſh the minde more with knowledge, 1 *Pet.* 1. 19. *Prov.* 1. 5. *Dan.* 11. 19, 20. And (2) worke upon the affections. *Deut.* 17. 18, 19 2 *King.* 22. 11. 19, *Pſalm.* 119.93.

Q. How is the word to be applyed that it might worke upon us?

A. We are to apply, (1.) The Commandements for our direction. (2.) The threatnings to feare us from ſinne, or to humble us for it, 2 *Chron.* 34. 19. 27. And (3) the promiſes for our comfort and incouragement.

Q. Why muſt the Scripture be readd in publique?

† *A.* Becauſe 1. As God requires that

that the Scripture ſhoul be read in publique, 1 *Theſſ.* 5. 27. *Col.* 4. 16. So 2. thereby he hath promiſed, that his people may learn to fear him, *Deut.* 31. 12, 13.

Q. Why muſt we give attendance to private reading?

* *A.* Becauſe private reading (1.) Maketh the publique Miniſtery more profitable, *Acts* 8. 30, 31. (2) It inableth us better to judge of the Doctrines taught, *Acts* 17. 11. (3.) Thereby we are better fitted for the combate, 1 *Tim* 4. 13, 15 And (4) many evils are therby prevented, *Iſa.* 8. 19, 20. *Pſal.* 119. 9. *Job* 22. 21.

Q. What are the benefits of Meditation?

‖ *A.* Meditation is available, (1) For the getting of grounded and ſetled knowledge, 2 *Tim.* 2. 7. *Pſalm* 119. 99. (2.) For the increaſe thereof, 1 *Tim.* 4. 13. 15. (3) It ſtrengthneth memory, *Pſalm* 119. 15 16. (4) Enlargeth our delight in good, *Pſalm* 104. 34. and 119. 16. (5.) Diſcovereth corruption, (6.) Purgeth the heart of idle and unprofitable waudrings. (7) Addeth life and ſtrength to holy duties, *Gen.* 24. 63.

Pſal.

Pſalm 143. 5, 6. And (8) hereby we grow more inwardly acquainted with God, *Pſal.* 77. 10, 11, 12.

Q. *When muſt this duty be practiſed?*

A. This duty muſt be practiſed every day more or leſs, *Pſal.* 119. 97.

Q. *How muſt we confer?*

† *A.* (1.) With wiſdom, *Prov.* 10. 32. and 15. 22. *Pſal.* 37. 30. (2.) With reverence 1 *Pet.* 4. 11. (3.) With love, (4) With the ſpirit of meekneſs (5.) Gentleneſs, *Titus* 3. 2. *Coloſſians* 4. 6. *Phil.* 2. 2, 3. (6) With a deſire of reaping good.

Q. *What are the benefits of religious conference?*

A. All ſuch as do confer religouſly ſhall thereby prevent, (1) Rotten ſpeeches, *Eph.* 4. 29. (2) Hardneſs of heart, *Heb.* 3. 13. (3) And much other evil, *Eccl.* 5. 2. (4) They ſhall increaſe in knowledge, *Prov.* 1. 5. (5) Be reſolved of their doubts, *Coloſſ.* 3. 16. 1 *Theſſ.* 5. 11. *Job* 16. 4, 5. (6) Be armed againſt falling, *Acts* 11, 23. *Jude* 20. *Prov.* 18. 8. (7) Be quickned from their dulneſs, *Heb.* 10. 33. (8) This will kindle deſire of more fellowſhip with

with Christ, *Cant.* 5. 16. And (9) it will sweeten the communion of Saints. *Rom.* 1. 11, 12. 1 *Thess* 3. 2. *Rom.* 15. *v.* 32, 24.

Q. *When must these duties be practised?*

A. These duties must carefully be practised of every man, as he hath opportunity and means, *Matth.* 25. 27. 2 *Cor.* 8. 12.

Q. *Hitherto of the ordinary means whereby faith is increased: be there not also some* ‖ *extraordinary means?*

A. Yes: and these be holy x fasting, holy y feasting and religious z vows, x Luke 5. 35. y Esther. 9. 17. z Psalm 50. 14.

Q. *What is meant by extraordinary duties?*

‖ *A.* By extraordinary duties, are meant such, which be of more seldom and rare practice; though they must be used oft, as God giveth occasion, and when he calleth thereunto.

Q. *What is an holy fast?*

A. A religious a abstinence from all ‖ b the labors of our calling and c † comforts of this life, so far as comeliness and necessity will per-

mit, that we might be more seriously d humbled * before God, and more fervent in prayer, a Hest. 4, 16. b Lev. 23. 28. c Exod. 33. 5. d Dan. 9. 9, 11. Lev. 23. 27.

Expos. ‖ Q. *Why must we abstain from the labors of our calling, in the day of a fast?*

A. Because a Fast is to be kept as a Sabbath unto God, *Lev.* 23. 28. *Isa.* 58. 13, 14. And therefore upon that day as upon the Sabbath, such businesses of this life must be avoided, that agree not with the Sabbath.

Q. *What understand you by the comforts of this life?*

† *A.* By the comforts of this life, we are to understand meat, drink, costly apparel, recreation, and all other delights, *Dan.* 10. 3. 1 *Cor.* 7. 5.

Q. *What must be joyned with the exercise of fasting?*

* *A.* With fasting must be joyned a serious meditation, (1.) Of our sins, *Ezra* 9. 4, 6. *Nehemiah* 1. 6, 7. (2) Of Gods Judgements, *Neh.* 9. 35, 36. 37. And (3) of our special Wants *Dan.* 9. 11, 18.

Q. *Who is a person fit for this exercise?* *A.* The

A. The perſon meet for this exercise muſt be no novice in religion, *Luke.* 5. 36, 37. *Mat* 9. 15, 16.

Q. How is a faſt diſtinguiſhed?

A. A faſt is either, (1) Of one alone, 2 *Sam.* 12. 16. or (2) Of the whole family, *Zach.* 12. 12. or (3) Of a particular congregation, or (4) Of the whole Church in general, *Judg.* 20. 26.

Q. When ought we to faſt?

A. **When we 1. feel, or 2. e fear ſome grievous ‖ calamity upon us, or hanging over † our heads, 3. want ſome ſpecial * Bleſsing, 4 are preſſed with ſome ſpecial ſin, 5. or go about ſome weighty f matter,** e Heſt. 4. 16. Ezra 8. 21. f Acts 13. 2.

Expoſ. ‖ *Q. What call you grievous calamities?*

A. Sword, famine, peſtilence, ſtrange unwonted ſickneſſes, unſeaſonable weather, *&c. Ezekiel* 14. 21. with *Iſa.* 22. 12, 13.

Q. What judgements hang over our heads?

† *A.* Theſe judgments hang over our heads, which 1. Our ſins, and the

sins of the Land have deserved and cry for, *Amos* 8. 5, 8. *James* 5. 4. *Gen.* 18. 20. (2) which God hath threatned by his word and ministery. *Zeph.* 1. 3, 4 5. with *Zach.* 1. 6. *Lam.* 1. 13, 14, 20. with 2. 17. (3) And hath inflicted formerly upon like Transgressors. Jer. 7. 12. Amos 6. 2, 3.

Q. Why must we humble our souls in fasting, when we want some special blessing?

A. Because notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdom will suffer them to want some special good thing, that they may seek him more earnestly in the use of the duty of fasting, *Jud.* 20. 28.

Q. What is an holy Feast?

A. An ‖ **extraordinary g thanksgiving for some notable deliverance, out of some desperate danger; testified † with feasting before God with joy and gladness, sending presents to our friends, and h portions to the needy,** g 1 Chr. 16. 8. and 29. 10, 11. h Neh. 8. 19. Heh. 9. 22.

Expos. ‖ *Q. Why should the heart be prepared*

prepared to the extraordinary duty of thanksgiving?

A. Becauſe in a day of extraordinary thankſgiving, there ſhould be a ſerious remembrance of Gods benefits, *Pſalm* 116. 6. and 103. 2.

Q. How ſhould the heart be affected with thanksgiving?

A. We ſhould be ſtirred up, (1.) After a fervent manner to yield praiſe to the Lord, *Pſalm* 34. 3. and 35. 27. *Exodus* 15. 2. (2) And to rejoyce before him heartily, *Deut.* 12. 12. (3) Tying our ſelves unto him by renewing our Covenant, *John* 2. 9. *Deut.* 29. 3. 10, 11, 12, 13. 2 *Chron.* 15. 11, 12. And (4) learn to be more confident in him, having experience of his great goodneſs, *Pſalm* 3. 5, 6. and 52. 9.

Q. What uſe of Gods creatures is allowed on a day of thanksgiving?

† *A.* On a day of thankſgiving we may have a more liberal uſe of Gods creatures, both in meat and apparel, then is ordinary, *Neh.* 8. 10. *Heſt.* 9. 22.

Q. How muſt this be uſed?

A. This muſt be uſed in moderati-

on and sobriety, that men may be better fitted for the exercise of Religion, 1 *Kings* 8. 65.

Q. *How must this exercise be performed, if it be publique?*

A. This exercise, if it be publique, must be joyned with the preaching of the word.

Q. *How, if private?*

A. If it be private, it must be joyned with the reading of the Scripture or some holy exhortation, for the better stirring up of affection.

Q. *What is a religious vow?*

A. A solemn promise unto God, made by a ‖ fit person, of some † lawfull thing, which * is in his choice, to testifie his love and * thankfulness. 1 Deut. 23. 21, 22. Prov. 20. 25.

Expos. ‖ Q. *What persons are fit to vow?*

A. Such persons are fit to vow, who have knowledge, judgement, and ability to discern of a vow, and of the duties belonging to the performance of the same, *Eccles.* 5. 2.

Q. *Why may not a man vow an unlawful, vile, or superstitious thing?*

† *A.*

† *A.* A man may not vow an unlawful, vile, or ſuperſtitious thing, *Deut.* 23. 18. for (1.) We are obliged to avoid all evil, yea all appearance of evil, 1 *Theſſ.* 5. 22. (2.) It is preſumption and raſhneſs to vow that to God which he hath forbidden, and will not accept, *Judges* 10. 31. 31.

Q. Is it lawful to vow any thing to God that is impoſſible?

* *A.* What we are not able to perform either, (1.) By reaſon of the common frailty of all men, *Eccleſ.* 5. 5. with 1 *Cor.* 7. 7. (2.) Or by reaſon of our ſubjection unto others we may not vow; as the wife, childe, ſervant, may not vow without the liberty of their ſuperiors, *Numb.* 30. 3, 4, 6, 7, 8, 12.

Q. What things are to be held in our free choice, and what not?

A. That thing is not to be held in our free choice, which we are neceſſarily bound unto before our vow, *Lev* 27. 26. *Deut.* 23. 22, 23.

Q. Is it not lawful to vow that which we are bound unto?

A. To quicken and ſtir us up the better to the performance of our duty, it is lawful to renew the Covenant and

vow, which we made unto the Lord in Baptiſm, *Pſal.* 116. 106.

Q. *How were vows commonly made to God?*

A. To God vows were commonly made with prayer, *Gen.*28. 20. *Pſalm* 61.5. and paid with thankſgiving, *Pſal.* 65.1. and 66.13,14 & 116.14. *Job* 2.9.

Q. *When ſhould vows be performed?*

A. Vows ſhould be performed ſpeedily, *Eccleſ.*5 5. *Deut.*23.23. *Pſal.* 79.11.

Q. *What if we vow raſhly?*

A. If we vow raſhly, the raſhneſs is to be repented of; the vow, otherwiſe lawful is to be performed.

Q. *What if we vow an unlawful thing?*

A. A vow ſhould not in any wiſe be the bond of iniquity, *Mat.* 15. 5, 6. 1 *Sam.*25.22.39. *Acts* 23,21.

Q. *Can faith, being wrought and confirmed in us, be fruitleſs and unprofitable?*

A. No: || for it k worketh by love, k Gal. 5.6.

Expoſ. || Q. *Why cannot faith be fruitleſs and unprofitable?*

A. By faith we are knit unto Chriſt,

Rom.

Romans 11. 19, 20. *Eph.* 3. 17. and therefore it cannot be utterly fruitleſs, *John* 15. 5. ſeeing we receive the ſap of grace from him, *John* 1.16. *Coloſſ.* 1.19.

Q. What is the principal work of faith?

A. It † purifieth the heart, Acts 15. 9.

Expoſ. † *Q. What is it to purifie the heart?*

A. To purifie the heart, is 1. To abate and crucifie the power of ſin in the believer, And. 2. by little and little to renew him in holineſs and righteouſneſs *Gal.* 5.24. and 6.14.

Q. Who is the author of ſanctification?

A. The ſpirit of God is the author of ſanctification, *John* 3.5. 1 *Cor.* 6.11. *Gal.* 5.22. *Rom.* 8.11.

Q. How doth faith purifie the heart?

A. Faith is the inſtrument of the holy Ghoſt, whereby the heart is cleanſed, *Col.* 2. 12.

Q. What followeth thereupon?

A. A fighting * and combating against ſin & corruption, Gal. 5. 17.

Expoſ. * *Q. What is the cauſe of this*

com-

combate in every regenerate perſon?

A. Becauſe thoſe that are ſanctified, are ſanctified in every part, *Col.* 2. 11 1 *Theſſ.* 5. 23. *Eph.* 4. 24 *Col.* 3 10. and yet but in part, *Prov.* 30. 2. 3. *Phil.* 3. 12. *Rom.* 8. 13. *Col.* 3. 4. ſo that grace and corruption are mingled together in the beſt, *Romans* 6. 13. and 7. 25.

Q. *How many kindes of combates may be in a man? and which of them is peculiar to a true believer?*

A. This ſpiritual combate, is not (1.) Of the minde with the will, or the will with the affections onely, *Numb.* 22. 34. (2) Nor of divers deſires onely, in reſpect of ſundry and different conſiderations. But (3) of the part regenerate, with the part unregenerate, *Gal.* 5. 17. as of the minde regenerate, with the minde unregenerate, and ſo of the will, *&c.*

Q. *What are the properties of this combate?*

A. This combate is 1. Continual, 2. Againſt the firſt motions of ſin, and not onely againſt outward groſs evils, *Rom.* 8. 13 *Eph.* 4. 22. *Romans* 6. 17.

Q. *What*

Q. *What is the effect hereof?*

A. The effect hereof is, that a man sanctified cannot do what he would, *Gal.* 5. 17. sometimes he is grievously foiled by the flesh, *Matth.* 26. 40, 41. but in the end, the Spirit shall get the victory, *John* 4. 4. and 5. 4. *Rom.* 8. 2. *Rev.* 2. 26.

Q. *What else?*

A. A renouncing of ‖ all evill in affection, and of * gross m sins, in life and conversation, ‖ Acts 2. 36. m *Acts* 19. 18, 19.

Expos. ‖ *Q. Why must a purged heart renounce all evill in affection?*

A. A pure heart can no more delight in evil, then a clean fountain can send forth corrupt waters *Psalm* 24. 4. *Isaiah* 32. 6, 8. *Prov.* 12. 5. therefore a purged heart must renounce all evil, *Ezekiel* 36. 26, 27. *Jer.* 32. 39. 40.

Q. Why must he renounce all gross sin, in life and conversation!

* *A.* Because the will is the commander of the outward man, 2 *Cor.* 8. 11. If it be turned unto God, the conversation must needs be reformed, *Jer.* 3. 14, 17. 1 *Sam.* 12. 20, 21. 1 *Kings* 8. 48, 49.

Q. *What*

Q. *What is a third thing that followeth hence?*

A. Love n and † delight in that which is good, joyned with a ſincere ‖ deſire, purpoſe, and o endeavor daily to amend whatſoever is amiſs, and to p lead a life according * to the law of God, n Pſal. 119. 97. o Phil. 3. 13, 14. Acts 11. 23. p Pſal. 119. 6.

Expoſ. † Q. *Whence comes it, that the believer doth love and delight in that which is good?*

A. The ſame ſpirit, which wrought the grace of faith, and cleanſeth the heart, doth ſweetly incline it both to long after, and to cleave with joy to that which is good, *Ezek.* 36. 27. and 11. 19. 20. *Romans* 6. 19. Pſalm 86. 11.

‖ Q. *Why doth the beliver daily endeavor to reform what is amiſs?*

A. Becauſe the true believer hath laid aſide the practice and deſire of all ſin, *Pſal.* 119. 113. 128, 163.

Q. *In what reſpect hath he laid aſide the practice and deſire of all ſin?*

A. Not onely, 1. Out of a foreſight of the ill conſequences, and fearful evils

evils that may fall, 1 *Kings* 8.47. *Ezek.* 18.20. *Luke* 15.17. But, 2. even out of love to the chiefeſt good, and all goodneſs, 1 *Cor.* 5.14.

Q. *In what manner?*

A. (1.) With a true purpoſe, *Pſalm* 119.106 *Acts* 11.23. (2) And a well-adviſed deliberation, *Ruth* 1.16. therefore he is willing to eſpy out and reform whatſoever is out of order, *Pſal.* 119.59.

Q. *Have all the like meaſure of grace?*

A. All have not the like meaſure of grace, *Rom.* 12.3. neither can with like victory overcome their corruption, *Rom.* 14.1. and 15.1. *Phil.* 3.15.

Q. *What uſe is to be made hereof?*

A. 1. The ſtrong ſhould not wax proud, *Rom.* 11.20. *Gal.* 6.1. *Rom.* 14.3. Nor. 2. the weak diſmayed, *Rom.* 14.4. *Mark* 4.31,32.

Q. *Why doth the believer reſolve to lead his life according to the law of God?*

A. 1. The redeemed of the Lord do ſee that many ways they are bound to obey, *Pſalm* 100.2,3 and 86.13. 1 *Cor.* 6.19,20 1 *Pet.* 1.17,18. (2.) And alſo that it is a bleſſed thing to bear the yoke, *Matthew.* 11.29. 1 *John* 5.3.

Pſalm

Pſal. 65. 4. and 119. 14. *Gal.* 6. 16. and ſo they reſolve to deny their own will, and follow the Lord, *Phil.* 1. 27. and 3. 20. *Acts* 26. 7. 1 *Pet.* 4 2, 3.

Q. *Wherein is the ſum of the Law contained?*

A. In the q † Ten Commandments, q Deut. 10. 4. and 4. 13.

Expoſ. † Q. *Where is the full Expoſition of the Commandments to be found?*

A. Theſe Ten Commandments are an abridgement of the whole Law, the full expoſition whereof is to be found in the books of the Prophets, and Apoſtles, and holy men, who wrote by inſpiration of the Spirit, *Exod.* 34. 27. 1 *Kings* 8. 9. *Matt.* 22. 40.

Q. *What Rules are to be obſerved for the right underſtanding of the Decalogue?*

A. For the right underſtanding of the Ten Commandments, called the Decalogue, obſerve theſe rules.

1. The Law is ſpiritual, binding the ſoul and conſcience to entire obedience, *Romans* 7. 14. *Matthew* 4. 21, 22, 27, 28.

2. The meaning of the precepts is to

to be drawn from the main ſcope and end thereof, *Matthew* 5. 33, 34, 35, 36, 37.

3. The Commandment which forbiddeth a ſin, commandeth the contrary duty: and the Commandment which requireth a duty, forbiddeth the contrary ſin, *Pſalm* 34. 12, 14. *Iſa.* 1. 16, 17. *Mark* 3. 4.

4. Under one vice expreſly forbidden, all of the ſame kinde, and that neceſſarily depend thereon, as alſo the leaſt cauſe, occaſion or inticement thereunto, are forbidden, *Ma.* 5. 21, 22, 27, 28. 1 *John* 3. 15.

5. Under one duty expreſſed, all of the like nature are comprehended, as all means, effects, and whatſoever is neceſſarily required for the performance of that duty.

Q. *Is one and the ſame thing then commanded in divers precepts?*

A. In divers, yea in all the Commandments, one and the ſame duty may in divers reſpects, be commanded, and one and the ſame ſin may be forbidden.

6. Where the more honourable perſon is expreſſed, as the man, let the woman

man underſtand that the precept concerneth her.

7. Where the duty of one man ſtaning in relation to another is taught, there is taught alſo the duty of all that ſtand in the like relation one unto another.

Q. *In what particular may this be explained?*

A. As when the duty of one inferior towards his ſuperior is taught, there is taught the general duty which all ſuperiors owe to thoſe that be under them, which inferiors owe to them that be over them, and which equals owe one to another.

Q. *How are they divided?*

A. **Into two† Tables,** Deut. 5. 22. and 10. 1, 2.

Expoſ. † Q. *What may be obſerved from the Commandments, as they are ſet down together?*

A. From the Commandments, as they are ſet down together we may obſerve;

(1.) That the Law is moſt perfectly, 1. Wiſe, 2. Juſt, 3. Equal, 4. and ſtrictly binding the conſcience, 5. And that of all men without exception, And 6. that continually, *Deut.* 4. 5, *&c. Pſalm* 19 7, *&c.*

2. For

2. For order of doctrine, there is a perfect diſtinction of one Commandment from another; but as touching practice, they are ſo nearly knit together, that no one can be perfectly obayed, unleſs all be obeyed, and he that breaketh one Commandment, tranſgreſſeth the whole law, *Deut.* 27. 26. *Gal.* 3. 10. *James* 2. 10, 11.

3. The love of God is the ground of our love to our neighbour, 1 *John* 4. 20. and 5. 1, 2.

4. Our love to our neighbor is a teſtimony of our love to God, *Rom.* 13. 8, 9, 10.

5. Such as be truly religious muſt have reſpect unto all Gods Commandments, *Pſalm* 119. 6.

6. The duties of the firſt Table are more excellent; and the breaches thereof more grievous then of the ſecond, if equal proportion be obſerved, and compariſon be made, 1 *Sam.* 2. 25. *Iſa.* 7. 13.

7. If two Commandments cannot be performed at once, the leſſer muſt give place to the greater: ſo the love of God muſt be preferred before the love of our neighbour, and moral

duties before outward circumstances, *Hos.* 6. 6. *Matth.* 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed unto God in and through Jesus Christ, *Mat.* 19. 17, 18, 19. *Exod.* 19. 6, 7, 8. with 20. 1, *&c.*

9. All sins here forbidden are to be shunned, and that both alway, and at all times. The duties commanded are perpetual, to be practised when the Lord giveth opportunity, and calleth thereunto.

Q. *Which are the Commandments of the first Table?*

A. **The four first, and they teach us the duty which we owe unto God immediately.**

Q. *Which are the Commandments of the second Table?*

A. **The six last, which instruct us in our duty towards our neighbour,** Ephes. 6. 2.

Q. *Which is the first Commandment?*

A. **I am the Lord thy God, &c. Thou shalt have none other Gods before my face.**

Q. *What*

Q. *What is the general duty required in this Commandment?*

A. **That in ‖ 1. minde, 2. will, 3. affection, 4. and the effects of theſe, we take the true God in Chriſt, to be our God.**

Expoſ. ‖ Q. *What are the ſpecial duties of this Commandment, in reſpect of the minde?*

A. The ſpecial duties of this Commandment, in reſpect of the minde, are (1) Knowledge of God, (2.) Acknowledgement, (3.) Eſtimation, *Deut.* 4.39. *Iſaiah* 43. 10. *Pſalm* 89.6,7, *&c.* and 9.1. *Jer.* 24.7. and 9. 24. *Coloſſ.* 1. 10. *Mich.* 7. 18. and (4) Faith.

Q. *What in reſpect of will and affection?*

A. (1) Truſt, 2 *Chron.* 20. 20. *Pſal.* 27. 1, 3. and 37. 5. (2) Love, *Deut.* 6. 5. *Pſalm* 18. 1. *Mat.* 10. 37. (3) Fear, (4) Reverence, *Pſalm* 2. 10, 11, and 4. 4. 1 *Pet.* 1. 17. *Matt.* 10. 28. *Jer.* 10. 6, 7. and 5. 22. *Lev.* 19. 14. *Pſalm* 130. 3. *Rev.* 15. 3, 4. (5) Hope, *Lam.* 3. 23, 26. *Rom.* 15. 13. *Jer.* 17. 13. (6) Humility, 1 *Pet.* 5, 6. *Mich.* 6. 8. *Gen.* 32. 10. (7) Patience, *Pſalm* 39. 9. *Rom.* 12. 12. *Heb.* 10. 36. *Job* 1.

21. *Jer.* 14.22. (8) Joy, *Psalm* 33. 1. (9) Zeal, or fervour of will, *Gal.*4. 18. (10) Desire of Gods presence in heaven, *Phil.*1.23.2 *Tim.*4.8. *Rev.* 22.17, 20.

Q. What in respect of the effects of these?

A. (1) Invocation, *Psal.* 32. 6. and 65. 2 *Phil.* 45. 6. (2) Thankfulness, *Psal.*75.1. and 56. 12, 13. (3) Swearing by God alone, *Deut.* 10. 20. (4) Adoration, *Deut.* 6. 13. and 10. 20. *Mat.* 4. 10. And (5) profession of his name, 1 *Pet.*3. 15. *Mat.* 10 32. *Dan.*3. 17. and 6.11. *Rom.* 10. 10.

What is the general sin here forbidden?

A. All ‖ 1. **Failing to give God that aforesaid honor which is due unto him: 2. Or else in † whole or in part, giving it to any other.**

Expos. ‖ *Q. What special sins of Omission are forbidden, in respect of the minde?*

A. The sins forbidden, are (1) Atheism, *Psal.*14.1. *Tit.*1.16. *Exod.*5.2. (2) Ignorance, *Jer.*4. 22. and 9.3. *Psal.* 14.3. (3) Error concerning God, *Rom.*1. 23. *Job.*5.23. (4) Infidelity.

Q. *What*

Q. *What in reſpect of will and affections?*

A. (1.) Diſtruſt, *Heb.* 10. 38. *Iſa.* 7. 9. *Jer* 17. 5, 6. (2.) Preſumption, *Mat.* 4. 7. 1 *Cor.* 10. 6. 10. *Numb.* 15. 30, 31. (3.) Want of love, 1 *Cor.* 16. 22. (4.) Of fear, (5.) Or of reverence, *Pſal* 36. 1. *Deut.* 28. 58, 59. (6) Prophaneneſs, *Rom.* 1. 30. 2. *Pet.* 3. 4, 5. *Prov.* 1. 22. (7.) Deſpair, *Gen.* 4. 13. (8) Impatience, *Exodus* 16. 3. and 17. 2, 3. (9.) Deadneſs, And (10) hardneſs of heart, *Rom.* 2. 5. *Luke* 2. 34.

Q. *What is forbidden in reſpect of both?*

A. Unthankfulneſs, *Rom.* 1. 21.

Q. *What ſpecial ſins of Commiſſion are forbidden in reſpect of the heart?*

† *A.* (1.) Pride, *Acts* 12. 23. *Dan.* 4. 26, 27. *Luke* 18. 14. (2.) Confidence in 1. wit, 2. wealth, 3. friends, 4. or wicked devices, *Jer.* 17. 5, 6 and 49. 16. 2 *Chron.* 16. 12. (3.) Carnal love, *Mat.* 10. 37. *John* 12. 32. 2 *Tim.* 3. 2. (4.) Fear of man more then of God, *Rev.* 21. 8. *Matth.* 10. 28. *Jer.* 10. 2. (5.) Baſe delights that draw the heart from the fountain of goodneſs, *Mat.* 24. 37. *Luke* 21. 34. and 14. 18, *&c.*

Q. *What in reſpect of the effects of the minde and will?*

A. (1) Invocation of wood, ſtone, or Saints departed, *Dan.*3. 2, &c. *Iſa.* 63. 16. (2) Sacrificing to our nets, *Hab.* 1. 16. or bleſſing an Idol, *Iſa.* 66. 3. 1 *Sam.* 31. 9. *Pſalm* 106. 28. (3) Dedicating holy days to the honour of Saints, *Exod.* 32. 6. or to the Croſs. (4) Profeſſing homage or obedience to the Pope, 1 *Cor.*7. 23. (5) Repreſenting God by an image, *Deut.*4. 12, 15. *Iſa.* 40. 18. (6) Society of marriage with idolaters of this kinde. *Deut.* 7. 3, 4. *Exod.*34. 14, 15, 16. 2 *Chron.* 21. 6. (7) Seeking to wizards for help, *Lev.* 20. 6. 1 *Sam.* 28. 11, &c. And aſcribing any thing, whether it be property, work, or glory, that belongeth to the Lord alone, to any creature or thing, though we acknowledge it to be no god, *Eph.* 5. 5. *Phil.*3. 14. *Exod.*32. 8. *Rom.*1. 23, 25. 1 *Cor.*10. 20.

Q. *Which is the ſecond Commandment?*

A. Thou ſhalt not make to thy ſelf any graven Image, &c.

Q. *What is the general duty which*

this

this Commandment requireth?

A. That we do ‖ worſhip the true God purely, according to his will.

Expoſ. ‖ *Q. What are the ſpecial duties here required?*

A. The particular duties of this precept compriſed under that general, are 1. Hearing, 2. And reading the word, 3. And prayer, either publique or private, *Matth.* 28. 19, 20. *Deut.* 33. 10. *Luke* 4. 15. and 11. 1. and 1. 10. 1 *Tim.* 2. 1. (4.) Adminiſtration of the Sacrament, *Mat.* 3. 1, 6. and 26. 26, *&c.* (5.) And diſcipline, *Matth.* 18 15, &c. 2 *Cor.* 2. 6. 2 *Theſſ.* 3. 15. (6) Meditation, *Pſalm* 1. 2. and 37. 31. and 77. 15. (7.) Conference, *Deut.* 6. 7. *Mal.* 3. 16. (8.) Faſting, *Luke* 5. 35. *Acts* 13. 2. And (9) feaſting, *Eſther* 9. 17. with all means and furtherances thereof.

Q. *How muſt we be affected unto, and exerciſed in theſe duties?*

A. All theſe duties muſt be 1. Approved, 2. Exerciſed, 3. Maintained, And. 4. performed purely, as God offereth opportunity, without carnal imaginations and conceits, *Deut.* 4. 2, and 12.

32. *Acts* 17. 29. *Iſa.* 40. 18, 22, &c.

Q. *What is the general ſin forbidden?*

A. **All * omiſsion of Gods true worſhip, when it is required; and all falſe worſhip, either invented by others, or taken up of our own heads.**

Expoſ. * Q. *What be the ſpecial ſins of omiſſion againſt this Commandment?*

A. The omiſſion of any of the former particular duties required, as of hearing, *&c. Luke* 14. 19. *Iſa.* 64. 7. is here forbidden.

Q. What are the ſins of commiſſion in reſpect of the heart?

A. (1.) Carnal imaginations in Gods worſhip, *Acts* 17. 29. (2.) Liking and approbation of our own Inventions, *Numb.* 15. 39.

Q. *What are the ſins of act, forbidden?*

A. (1.) Making images for a religious uſe, *Lev.* 19. 4. and 26. 1. (2.) Worſhipping God in, at, or before an image, 1 *Kings* 19. 18. 2 *Kings* 18. 1. (3.) Adding to, (4) Or detracting from, or (5.) Changing any thing of the word of God,

God. (6) Inſtituting falſe Sacraments, (7) Or offices in Gods Church, *Deut.* 4. 2. and 12. 32. 1 *Kings* 12. 31, 32. (8) Will-worſhip grounded onely upon good intent or cuſtom, *Matth.* 15. 9. *Col.* 2. 18, 23.

Q. Rehearſe ſome ſpecial points of will-worſhip here condemned?

A. (1.) Popiſh faſtings (2.) Going on Pilgrimage, (3) Vows 1. Of poverty, 2. Single life, or 3. Any ſuperſtitious or vain thing, (4.) Tying Gods preſence to time or place, *Numb.* 23. 28, 29. 1 *Sam.* 4. 4, 7. 2 *Sam.* 15. 25. *Job* 4. 20. (5.) Praying upon beds.

Q. What be the occaſions of Idolatry condemned?

A. (1.) Maintaining of any Idolatrous cuſtoms, as fit and decent to adorn and beautifie the worſhip of God, *Deut.* 12. 30. *Iſa.* 30. 22. (2.) Society with falſe worſhippers of God in marriage, *Deut.* 7. 3, 4. *Exod.* 23. 32, 33. And (3) making leagues of amity with them, 2 *Chron.* 19. 1, 2.

Q. *What is the third Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain, &c.

Q.

Q. *What is the general duty required in this Commandment?*

A. **That we should † use 1. the titles, 2. properties, 3. works, 4. and ordinances of the Lord, with 1. knowledge, 2. faith, 3. reverence, 4. joy, and 5. sincerity in thought, word and conversation.**

Expos. † Q. *What be the special duties of this Commandment in respect of our thoughts and affections?*

A. The special duties are 1. Reverend meditation of Gods titles, properties and word, *Psalm* 8. 1, &c. and 1. 2. And. 2. diligent observation of his works, both of creation and providence, mercy and judgement, *Psalm* 104. 24. *and* 107. 43.

Q. *What be the special duties in respect of hearing the word and prayer?*

A. Hearing the word, and calling upon Gods name, (1) With desire, *Psalm* 42. 1. (2) Care, (3) Diligence, *Eccles.* 4. 17. *Job* 25. 7. (4) Constancy, *Psalm* 122. 2. (5) Zeal, *James* 5. 16. *Matt.* 11. 12. (6) Faith, *Jam.* 1. 6. *John* 5. 24.

5.24. (7) Joy, *Mat.*13.44. And (8) humility, *Iſa.*66. 2. and 57. 15.

Q. What is required in receiving the Sacrament?

A. Receiving the Sacrament, 1. with due preparation, And. 2. right affection, 1 *Cor.* 11. 21,28. *Numbers* 9.6. *&c.*

Q What, in the profeſſion of Religion?

A. Uſing apparel, meat, drink, ſleep, recreation, *&c.* 1. After a ſanctified maner, 2. With prayer, 3. With moderation, And. 4. to the glory of God, 1 *Tim.* 2. 9. *Luke* 21. 34. 1 *Tim.*4. 4, 5. 1 *Cor.* 10. 31.

Q. What, in confeſſion of our ſins?

A. Making confeſſion of our ſins (1) With grief, *Ezra* 9. *Dan.* 6. (2) with broken-heartedneſs, *Pſalm* 51. 17. And (3) with purpoſe of amendment, *Job* 39. 37, 38.

Q. What, in ſpeaking of Gods word and works?

A. Speaking of Gods word and works, 1. With ſincerity, 2. Fear, 3. reverence, 4. Upon juſt occaſions *Pſal.*119. 46. *Deut.* 28. 58.

Q. What, in ſwearing by Gods name?

A.

A. Swearing by the Name of God, 1. In truth, 2. Judgement, 3. And equity, 4. Being lawfully called thereunto, *Jer.* 4. 2.

Q. *What in the profession of Religion?*

A. With an outward profession of Religion, joyning an unblameable conversation. *Phil.* 1. 27. 1 *Pet.* 3. 1, 2. *Tit.* 2. 10. *Matt.* 5. 16.

Q. *What is the general sin forbidden?*

A. 1. **Omitting ‖ the duty hereby required: 2. Using his † Name when we ought not, or otherwise than we should.**

Q. *When is the Name of God taken otherwise then it should?*

A. **When it is used, 1. ignorantly, 2. superstitiously, 3. without faith, 4. rashly, 5. not to a right end, 6. hypocritically, 7. falsely, 8. against conscience, 9. and when men name themselves Christians, but live scandalously.**

Expos. ‖ Q. *What are the special sins of omission here forbidden?*

A. The special sins forbidden, are omission or neglect, 1. To know,

Psal

Pſal. 92. 5, 6, *&c.* (2) To obſerve, *Zeph.* 3. 5. (3) To meditate, (4) Or to make uſe of the titles, properties, ordinances, or works of God, *Matth.* 13. 19. and 7. 26, *&c.* and 10.

Q. *What is forbidden in reſpect of our thoughts?*

A. 1. Leight, 2. Unreverent, 3. Vain, 4. falſe, 5. Superſtitious, Or 6. wicked thinking thereof, *Mal.* 2. 17. *Pſal.* 50. 21.

Q. *What is forbidden in praying?*

A. (1.) Praying without underſtanding, 1 *Cor.* 14. 15. (2.) Without deſire, (3.) Or care to ſpeed, *Mat.* 6. 7. (4.) Or without faith in Gods promiſes, *Rom.* 10. 14.

Q. *What in hearing the word?*

A. Hear 1. without attention, 2. Or care to get good thereby, *Ezek.* 33. 30. *Acts* 28. 21, 22.

Q. *What in receiving the Sacrament?*

A. Receiving the Sacraments, 1. Ignorantly, 2. For cuſtom, 3. Without affection required, 1 *Cor.* 11. 17, *&c.*

Q. *What in ſpeaking of God?*

A. (1.) Wicked blaſphemy againſt God, *Leviticus* 24. 11. 2 *Kings* 19. 22.

(2.)

(2.) Curſing and banning, 1 *Sam.* 17. 43.

Q. What is forbidden in the uſe of the creatures?

A. Abuſing the creatures 1. In exceſs, *Amos* 6. 1, *&c.* Or. 2. in ſuperſtition, *Col.* 2. 20, 21. *Geu.* 32. 32.

Q. What is forbidden in the profeſſion of Religion?

A. 1. Making a ſport of ſin, *Prov.* 14. 9. *Jer.* 11. 15. And. 2. living ſcandalouſly in the profeſſion of Religion, 2 *Sam.* 12. 14.

Q. Which is the fourth Commandment?

A. **Remember the Sabbath day &c.**

Q. What is the general duty here required?

A. **That the whole* Sabbath or Lords-day be ſet apart from all common uſe, as holy to the Lord, both publiquely & privately in the practice of the duties of neceſſity, holineſs, and mercy.**

Expoſ. * *Q. What be the particular duties here required, going before the publique aſſemblies?*

A. In this Commandment it is enjoyned

joyued,(1.)That we finiſh all our worldly buſineſſes in ſix days, *Deut.* 5. 13. (2.) And that we riſe betimes in the morning upon the Sabbath, *Mark.* 1.35. compared with *ver.* 38,39. *Exod.* 32. 5, 6. *Pſa'.* 92. 2. And. (3.) prepare our ſelves for the publique congregation.

Q. *How muſt we prepare our ſelves for the publique aſſembly?*

A. 1. By Prayer, 2. Meditation, 3. Thankſgiving, 4. Examination of our hearts, *Eccleſ.* 4. 17. *Pſal.* 93. 5. 2 *Timothy* 2. 19. (5.) Going about the works of mercy, and inſtant neceſſity, with heavenly mindes, *Mat.* 12. 1, *&c.* *Luke* 13. 15.

Q. *What are the duties of the publique aſſembly?*

A. It is required that we joyn with the people of God in the publique Congregation, 1. Hearing the Word readd and preached, 2. Calling upon Gods name, 3. Receiving the Sacraments, 4. praiſing God for his mercies, 5. Singing of Pſalms, 2 *Kings.*4.23. *Act.* 13. 14. 15, 44. and 15.21. & 16.13. and 17.2. and 20. 7.

Q. *How muſt we be employed in theſe exerciſes?*

A. In

A. In theſe exerciſes we muſt (1.) Be all the while attentive, *Acts* 16. 14. (2.) Reverent, *Iſa.* 66. 2. (3.) And eager to get good, *Pſalm* 42. 1, 2. (4.) Not departing till the Bleſſing be pronounced, *Ezek.* 46. 1, 2, 10. *Acts* 10. 33. 1 *Cor.* 14. 16.

Q. How muſt the day be ſpent after the publique aſſembly?

A. The whole day, after, is to be ſpent with delight and chearfulneſs, 1. In religious meditation, 2. Reading, 3. conference. And 4 works of neceſſity and mercy, *Iſa.* 58. 13, 14 *Acts* 17. 11. *Pſalm* 1. 2. *Luke* 24. 14, 17. 1 *Cor.* 16. 2.

Q. What is the general ſin here forbidden?

A. **All neglecting ‖ of the duties of that time, † prophaning of that day, in whole or in part, by needleſs words or thoughts about our callings or recreations.**

Expoſ. ‖ Q. *What are the ſins of omiſſion here forbidden?*

A. Here is forbidden idleneſs or a negligent omiſſion of any duty required, either 1. In whole, 2. Or in part, 3. For matter. 4. Or manner.

Q. What

Q. What particulars may be named?

A. 1. Sleeping out the Sabbath in the morning, 2. Sleight preparing our selves for the publique assembly, 3. Absence from it, 4. Coming late, 5. Sleeping there, 6. Staring about, 7. Going forth before the Blessing, 8. Misapplying the word, *Matthew* 20.6. *Acts* 20.9.

Q. *What are the sins of commission forbidden?*

† *A.* All prophanation of the Sabbath, or any moment of that precious time with worldly, 1. Cares, 2. Words, 3. Or businesses, is condemned, *Isa.*58. 13.

Q. What particulars may be named?

A. As (1.) Travelling journeys, *Exo.* 16.29, 30. (2) Keeping fairs, *Neh.*13. 15, 16, 17. (3) Labouring in seed-time and harvest, *Exod.* 34.21. (4) Going on trifling errands, *&c.* (5) Vain recreations; as 1. Bowling, 2. Shooting, 3. Hunting, 4. Stooll-ball, *&c.* on this day are unlawfull.

Q. Which day is to be set apart as holy to the Lord?

A. It is moral and perpetual to keep one day in seven as Holy:

from the creation to the resurrection of Christ, the seventh day was instituted: after Christ his resurrection, the † first day of the week was ordained, and is to be kept for ever.

Q. *Why was the first day of the week ordained since Christs resurrection?*

† *A.* (1.) The work of our redemption is the greatest work that ever was, *John* 3. 16. And (2) by Christs resurrection from the dead, a new Creation was (as it were) finished: Wherefore seeing that he rose again the first day, it was (as Divines agree) meet, the Sabbath should be changed to the first day, *Acts* 20. 7. 1 *Cor.* 16. 2.

Q. *Which is the fifth Commandment?*

A. **Honor thy Father and thy Mother, &c.**

Q. *Who are meant by Father and Mother?*

A. Not onely natural parents, but also ‖ all Superiors in office, age, and gifts.

Expos. ‖ Q. *Why are all Superiors called by the name of Father and Mother?*

A. All

A. All Superiors are called by the name of Father and Mother, 2 *Kings* 2. 12. and 5. 13. *Iſa.* 19. 13. (1) Becauſe they are ſweet and pleaſant names, apt to ſignifie both the affection that Superiors ought to bear towards their Inferiors; and alſo to perſwade inferiors chearfully to perform their duty. (2) Houſhold ſociety alſo, is of all others the firſt, from which all others ſpring, by the encreaſe of mankinde, *Gen.* 4. 1, 2. and 9. 1.

Q. *What is it to honor?*

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yield it to them.

Q. *Are the duties of inferiors onely here intended?*

A. No: but of ſuperiors and equals alſo.

Q. *What then is the general duty required in this Commandment?*

A. That we carefully * obſerve that order that God hath appointed amongſt men, and do the duties which we owe unto them, in reſpect of their places and degree.

Expos. * Q. *What is required of all men, as they stand in relation one to another?*

A. Of all men, as they stand in relation one to another, here is required, (1.) Wisdom, (2.) Justice to yield to every man, that which appertains to his place, 1 *Pet.*2.17. (3) Love, (4.) Diligence in fitting themselves with gifts meet for their place, 2 *Tim.*2.15. (5.) And doing their duties modestly, *Job.* 31. 13, 14. (6.) And moderation in bearing with the defects of others, *Gal.*6. 1. (7.) And prayer for the mutuall good of others, *Jam.*5. 16.

Q. *What is the duty of inferiors to their superiors?*

A. To be subject, ‖ reverent, and thankful, bearing with their wants and covering them in love.

Expos. ‖ *Q. What is the duty of the subjects to the Magistrate?*

A. (1.) The wholsom laws of Magistrates must be carefully observed, *Titus* 3. 1. 1 *Pet.* 2.13. *Romans* 13. 2. (2) Their persons 1. reverenced, *Prov.* 24. 21. 1 *Pet.* 2. 17. And. 2. defended with the goods, body, and life of the subject, (3.) And to them tribute and custom

cuſtom is freely and willingly to be payed, *Rom.*13. 6, 7. 2 *Sam.* 18. 3. and 21. 17.

Q. What is the duty of people to their Miniſter?

A. (1.) The Miniſters of the Goſpel muſt be had in ſingular love for their works ſake, 1 *Theſſ.*5. 13. (2.) Their Doctrine muſt be received with gladneſs of heart, *Heb.*13.17. *Luke* 10.16. 1 *Theſſ.*2. 13. (3.) Themſelves muſt be defended againſt the wrongs of wicked men, *Rom.*16. 4. And (4) be made partakers of all good things for this life, *Gal.*6.6.

Q. What is the duty of wives to their husbands?

A. Wives muſt after a ſpecial manner, (1.) Love, (2.) Fear, and (3) Obey their Husbands, yea though they be froward; (4.) This muſt be manifeſted in word and behavior, *Epheſians* 5. 33. 22. 23, 24. *Coloſſ.*4.18. 1 *Pet.* 3. 1. 1 *Sam.* 25. 3. (5.) They muſt be helpers to them, in 1. Godlineſs, And 2. in the things of this life, *Gen.*2.18. 1 *Pet.* 3. 1. *Prov.* 31.

Q. What is the duty of children to their parents?

A. Children must, 1. Imbrace the instructions of their Parents, 2. Continue in fear and obedience to the end 3. Not bestow themselves in marriage without their consent, *Eph.* 6. 1. *Luke* 2. 51. *Exodus* 18. 19. *Ruth.* 3. 5. *Judg.* 14. 2. And 4 minister freely unto their necessities, 1 *Timothy* 5. 4. *Gen.* 47. 12.

Q. *What is the duty of servants to their masters?*

A. (1) Servants must 1. Wisely, 2. Faithfully, 3. Willingly, And 4. painfully bestow their time appointed in their Governors service, *Tit.* 2. 9, 10. *Eph.* 6. 5, 6. *Gen.* 31. 38. 1 *Tim.* 6. 1. (2) Submit themselves to holy instructions, (3.) Bear rebukes and chastisements, though they be unjust; 1. Without grudging, 2. Stomack, 3. Sullen countenance, 4. Answering again, or 5. Resistance, *Tit.* 2. 9. 1 *Pet.* 3. 18. until they can use some just and lawful remedy.

Q. *What is the duty of weak Christians?*

A. Weak Christians must not censure the strong, for using their liberty, *Rom.* 14. 2, 3.

Q. *What*

Q. *What is the duty of young men?*

A. Young men muſt give due reſpect to the aged, asking their counſel, riſing up before them, giving them leave to ſpeak before them, *&c. Tit.* 2. 6. 1 *Pet.* 5. 5. *Lev.* 19, 32. *Job* 32. 46.

Q. *What is the duty of Inferiors in gifts?*

A. Inferiors in gifts, 1. Muſt not grudge or diſdain their ſuperiors, but 2. Seek to make benefit of the gifts that God hath given them, *John* 4. 19. *Rom.* 16. 1, 2, 3, *&c.*

Q. *How muſt all theſe duties be performed?*

A. All theſe duties are, 1. Chearfully, 2. Diligently, And 3. Faithfully to be performed to ſuperiors, though they be wicked and ungodly; in reſpect of the commandment, will, and authority of God, who hath ſo appointed, *Pſal.* 119. 4, 14, 32, 117.

Q. *What is the duty of Superiors?*

A. To carry themſelves * gravely, meekly, and after a ſeemly manner towards their inferiors.

Expoſ. * *Q. what is the duty of the Magiſtrate?*

A. Magiſtrates ought by all good

means to procure the good of their ſubjects, (2.) Making holy and juſt laws for the Maintenance of piety and juſtice, (3.) appointing officers that be 1. Wiſe, 2. Couragious, and 3. Fearing God, to ſeek juſtice executed. (4.) Laboring to root out ſin by puniſhing offenders juſtly. And (5) incouraging the godly, 1 *Tim.* 2. 2. 2 *Chron.* 19. 5, *&c.* *Romans* 13. 4. *Deut.* 7. 18, 19. *Pſalm* 101. 6, 7, 8. 1 *Pet.* 2. 13. *Iſa.* 49. 23.

Q. What is the duty of the Miniſter?

A. Miniſters muſt 1. Labor in private reading, meditation, prayer; and 2. In publique teaching, by inſtruction, exhortation, rebuke and comfort: 3. Keeping the holy things of God from contempt, And 4 watching over their flocks, that their people be not corrupted, 1. By falſe Doctrine, Or 2. by ſcandalous converſation, 1 *Tim.* 4. 13, 16. and 3. 2, *&c.* 1 *Sam.* 12. 23. *Deut.* 33. 9, 10. *Ezek.* 33. 7, *&c.* and 34. 4. *Acts* 20. 28. *Matt.* 7. 6. *Prov.* 27. 23. *Ezek.* 44 23, 24.

Q. What is the duty of husbands?

A. Husbands muſt 1. Chooſe religious wives, 2. Dwell with them as men

men of knowledge. 3. Love them dearly. 4. Bear with their infirmities: 4. Protect them. 6. Provide things neceſſary for their ſtate and calling. 7. Allow them competent maintenance, imployment, and liberty, ſpecially for the ſervice of God. 8. Rejoyce and delight in them. 9. Prudently admoniſh them in great love and tenderneſs. And 10. praiſe them for their faithfulneſs, 2 *Corin.* 6. 14. 1 *Pet.* 3. 7. *Eph.* 5. 33. *Gen.* 34. 67. and 20. 16. 1 *Sam.* 30. 5, 8. *Eph.* 5. 28, 29. *Exod.* 21. 10. *Proverbs* 5. 18. *Gen.* 26. 8. *Iſa.* 62. 5. *Gen.* 30. 2. *Job* 2. 10, 13.

Q. *What is the duty of Parents?*

A. (1) Fathers muſt bring their Children to holy Baptiſm, *Gen.* 21. 4. (2.) Mothers muſt nurſe their own children if they be able, 1 *Tim.* 5. 16. *Gen.* 21. 7. 1 *Sam.* 1. 22. (3.) Both muſt bring them up in inſtruction, and fear of the Lord, *Eph.* 6. 4. *Deut.* 6. 6, 7, 20. *Exod.* 12. 26. (4) They muſt keep them in ſubjection. (5) Train them up in ſome honeſt labour and calling, *Geneſis* 4. 1, 2. (6) 1. Lovingly, And 2. ſeaſonably correct their faults,

faults, 3. Not without commpassion and sorrow, *Prov.* 23. 13. and 19. 18. and 22. 15. and 29. 15, 17. *Eph.* 6. 3. (7) Bestow them fitly in marriage, and that in due time, 1 *Cor.* 7. 36, 38. *Jer.* 26. 6. And (8) lay up some thing for them, as ability will suffer, 2 *Cor.* 12. 14. *Prov.* 19. 14.

Q. What is the duty of masters?

A. Masters must (1) choose into their houses true and religious servants; (2.) And when they are entertained, take care to inform them privately, (3) And see that they serve God in publique also, *Psalm* 101. 6. *Acts* 10. 2. *Josh.* 24. 15. *Genesis* 18. 19. *Exod.* 20. 10. (4) Provide and give them fit meat, lodging, wages, work, time of refreshing *Prov.* 27. 27. 1 *Cor.* 9. 9. *Deut.* 24. 14, 15. *Prov.* 31. 15. (5) Take care of them when they be sick, that they perish not for want of good attendance, *Matt* 8. 6. And (6) admonish, rebuke, and correct them, if need require, *Prov.* 29. 19. *Eph.* 6. 9. *Col.* 4. 1.

What is the duty of strong Christians?

A. Strong Christians must 1. Bear with the infirmities of the weak,

2. Seek

2. Seek to build them forward, 3. Use their liberty aright, for edification and not for offence; 4. Forbear even things lawful for the good of their neighbor, *Romans* 15. 1, 2. and 14. 13, 15, *&c.* 1 *Cor.* 8. 3.

Q. *What is the duty of old men?*

A. (1) Old men should be examples of 1. Patience, 2. Sobriety, and 3. Holiness. (2) Sound in faith. (3) Able to give good counsel and direction, *Tit.* 2. 2, 3, 4.

Q. *What is the duty of such as excel in gifts?*

A. Such as excel in gifts, must 1. Not despise others, But. 2. imploy their graces for the good of them.

Q. *What is the duty of equals?*

A. Equals must regard the dignity and worth of each other, modestly carry themselves one towards another, and in giving honor to go one before another, Eph. 5. 21. Rom. 12. 10.

Q. *What is the sixth Commandment?*

A. Thou shalt do no Murther.

Q. *What is the general duty of this Commandment?*

A. That

A. **That by all means lawful we desire and study to preserve our ‖ own persons, and the † person of our neighbor.**

Expos. ‖ Q. *What are the special duties of this Commandment, in respect of our selves?*

A. The special duties of this Commandment in respect of our selves, are 1. Love, And. 2. Care to preserve the vigor of minde, and strength of body, that they may be serviceable to the Lord, and fit for our brothers good, *Eph.* 5. 29.

Q. By what means is vigor of minde and body preserved?

A. (1.) By chearfulness, *Prov.* 17. 22. (2) By sobriety in 1. Care, 2. Meat 3. Drink, 4. Apparel, 5. Recreation, 6. And use of Physick, *Mat.* 6. 34. *Prov.* 25, 26. & 23. 2. (3.) And by moderation, 1. In labors, *Eccl.* 4. 8. And 2. sleep.

Q. What means of refuge must be used against violence and danger?

A. Lawful means of refuge from violence and danger, as (1.) Giving soft words, (2.) Courteous answers, *Judges* 8. 23. *Prov.* 15. 1. (3.) Flying and shunning the company of angry per-

perſons, *Prov.*22.24, 26. (4.) Uſing the benefit of Law, *Deuteronomy* 17.8, *&c.* and weapons for our neceſſary defence, *&c.*

Q. What are the inward duties of this Commandment in reſpect of our neighbor?

† *A.* The inward duties in reſpect of our neighbour are, (1.) Love, *Rom.*13. 8. (2.) Rejoycing at the good of their perſons, 1 *Cor.* 12. 25, 26. *Romans* 12. 15.

Q. What if our neighbors be in diſtreſs? have done us wrong, or have infirmities?

A. We muſt uſe, (1.) Compaſſion and tenderneſs of heart towards them, *Eph.* 4.31, 32. (2) Patience, bearing wrongs, forgiving injuries, *Col.* 3. 12, 13. (3) Paſſing by ſome wants in mens words or actions, *Eccleſ* 7.21. *Prov.* 17. 9. (4) Covering them with ſilence, (5) Taking all things in the beſt ſenſe, 1 *Cor.* 13. 5, 7.

Q. What is required in reſpect of ſpeech and behaviour?

A. (1) Courteous behaviour, *Eph.* 4.32. (2) Eaſineſs to be intreated, *Jam.* 3.17. (3) Gentle Anſwers, *Prov.* 15. 1.

(4)

(4) Hearing our inferiors speak in their just defence, *Job* 31. 13. (5) Avoiding all occasions of strife. (6) Parting with our own right sometimes for peace sake, *Gen.* 13. 8, 9. (7) Not neglecting any duty of love and friendship, though we be forced to go to Law for our right, *Rom.* 12. 18.

Q. *What is our duty to the poor distressed or wronged?*

A. (1.) Relieving the needy, (2.) Visiting the sick, (3.) Cloathing the naked, (4.) Lodging the stranger, *&c. Heb.* 13. 2, 3. *Job* 31, 19, 20. (5.) Pleading for the life and person of the poor, and such as be wronged. (6.) And delivering them also, if it stand in our power, *Prov.* 24. 11, 12.

Q. *What is our duty to them that be under our power, and offend?*

A. Using 1. Mildness in rebukes, 2. Moderation in correction, *Gal.* 6. 1. Yet 3. according to the quality of the offence, *Jude v.* 22, 23.

Q. *What is the duty that we owe to all men in respect of our actions?*

A. (1.) To be harmless and innocent towards all men, *Psal.* 15. 3. (2) Taking care that they sustain no harm by

by us or ours, *Exod.*21.8. in their perſons, in taunt, *Matth.*5.22. ſtripe, or ill handling, *Lev.*24.19.

Q. What is our duty towards our own or our neighbours cattel?

A. To our own and our neighbors cattel we muſt ſhew mercy, *Prov.* 12. 10.

Q. Which is the general ſin here forbidden?

A. All 1. Neglect of our ‖ own, or our neighbors † preſervation, or 2. Deſire of our own or their hurt, conceived in heart, or declared by word, geſture, or deed.

Expoſ. ‖ Q. *What are the ſpecial ſins whereby the vigor of minde and health of body is impaired?*

A. In reſpect of our ſelves, by this Commandment is forbidden, (1.) Exceſſive ſorrow, *Prov.*17.22. (2.) Diſtracting care, (3.) Thoughts againſt our ſelves, (4.) Solitary muſing on the temptations of Satan; (5.) Neglect of meat, drink, apparrel, recreation, phyſick, ſleep, labor, *&c.* (6.) Or exceſs therein.

Q. What ſpecial ſins be forbidden, as occaſions of hurt or danger?

A. 1. Me-

A. (1) Medling with other mens matters, *Amos* 4. 1. *Prov.* 23. 21. and 26. 17. (2) deſperate adventures: (3) companying with them that be makebates, quarrellous, and furious, &c. *Prov.* 26. 20, 21. (4) doing that whereby we are or may be ſtirred up to anger. And (5) refuſing to crave the aid of the Magiſtrate.

Q. What inward ſins are forbidden in reſpect of our neighbour?

† *A.* In reſpect of our neighbour, (1) hatred, 1 *John* 2. 15. (2) envy, *Prov.* 14. 30. (3) unadviſed anger, *Mat.* 5. 22. (4) pride, *Prov.* 13. 10. (5) deſire of revenge, (6) fooliſh pity.

Q. What ſins in word are condemned?

A. (1) Reproching for ſin or any other infirmity, as poverty, baſeneſs of bloud, ſtammering, *Lev.* 10. 14, &c. (2) chidings, brawlings, crying with an unſeemly lifting up of the voice, *Eph.* 4. 31. (3) complaints to every one of the injury we have received, (4) breaking jeſts upon our neighbour.

Q. What ſins in behaviour?

A. Diſ-

A. Diſdainful or ſcornfull carriage; as (1) Dejectedneſs of countenance, *Gen.*4.5 (2) Nodding the head (3) Pointing with the finger, Or (4) uſing any other provoking geſture, *Prov.* 6.17.

Q. What ſins in reſpect of them that have done us wrong?

A. 1. Stubbornneſs, And 2. implacableneſs; *Rom.*1.31.

Q. What in reſpect of the poor and diſtreſſed?

A. (1) Oppreſſion, *Levit.* 19.13. (2.) Withdrawing corn from the poor, *Prov.* 11.26. (3) Detaining the hirelings wages, *Levit.* 19.13. *Jer.*22.13 (4.) Not reſtoring the pledge, *Exod.* 12.29.

Q. What deeds are condemned in reſpect of all men in general?

Anſ. (1.) Quarrelling, *Titus* 3.2. (2) Striking, (3.) Wounding, *Exod.*21. 18,22,26. (4.) Placing manhood in revenge or bloodſhed, *Proverbs* 20.22. (5) Extremity of puniſhment, *Deut.* 25.2. (6) All taking away of life, otherwiſe then in caſe of 1. Publick juſtice; 2. Juſt war; and 3. Neceſſary defence, *Exo.*21.12. *Gen.*9 6, And (7) all

sparing those the Lord commandeth to be punished, *Prov.*17.15.

Q. *What is the seventh Commandment?*

A. **Thou shalt not commit adultery.**

Q. *What is the general duty of this Commandment?*

A. **That we should * keep our selves pure in soul and body, both towards our selves and others.**

Expos. * Q. *What is the inward duty here required?*

A. Purity of heart, 1 *Thess.*4.3 4.

Q. *What is commanded in respect of our words?*

A. Speech savouring of Sobriety, *Col.*4. 6.

Q. *What are the means of chastity?*

A. (1) Temperance in sleep, recreation, and diet both for quantity and quality, *Luke* 21. 34. 1 *Thess.* 5. 6. (2) convenient abstinence, (3) watching, (4) and fasting, (5) modesty in apparel, 1 *Tim.*2.9. (6) gravity in behaviour, *Tit.*2. 3. (7) making a covenant with our sight, hearing, and other senses, *Job* 31. 1. *Psal.* 119. 37.

Q. *What duties are required in respect of action?* *A.* 1.

A. (1) Poſſeſſing our veſſels in holineſſe and honour, 1 *Theſſ.* 4. 5. (2) In ſuch as have not the gift of continency, holy mariage, 1. with ſuch as be fit, 1 *Cor.* 7. 2. 9. 39. and 2. therein due benevolence, 3. fidelity, and 4. confidence each to other, 1 *Cor.* 7. 5.

Q. *What is the general ſin here forbidden?*

A. **All uncleanneſſe of ‖ heart, ſpeech, geſture, or action, together with all the cauſes, occaſions, and ſignes thereof.**

Expoſ. ‖ Q. *What inward ſins be forbidden?*

A. 1. Filthy imaginations, and. 2. Luſts, *Col.* 3. 5.

Qu. *What abuſe of ſenſes is condemned?*

A. (1) Speaking, (2) or giving ear to rotten or corrupt communication, *Eph.* 5. 3, 4. 1 *Cor.* 15. 33. (3) wantonneſſe of the eyes, *Mat.* 5. 28 (4) giving them liberty to wander, and to rove about, 2 *Sam.* 11. 2.

Q. *What be the occaſions of uncleanneſſe?*

A. (1.) Idleneſſe, *Ezek.* 16. 49, (2) intemperance in ſleep or diet, *Jer.* 5. 18.

(3) Exceſs, *Eph.* 5. 18. (4) Newfangleneſs, *Zeph.* 1. 8. (5) Immodeſtneſſe in apparel, *Eſay* 3. 16, &c. (6) Wearing that which agreeth not to our ſex, *Deut.* 22. 5. (7) Laſcivious pictures, 1 *Theſſ.* 5. 22.

Q. *What ſins be forbidden in behaviour?*

A. 1. Impudency, 2. Leightneſs in countenance or behaviour, *Prov.* 7. 13. (3. Painting the face, 2 *Kings* 19. 30. (4. Unneceſſary companyings with lewd perſons, *Prov.* 5. 8. (5) Promiſcuous dancing of men and women, *Mat.* 6. 22.

Q. *What ſins of action be condemned?*

A. (1) Fornication, *Deut.* 22. 28. (2) Adultery, *Deut.* 22. 32. (3) Inceſt, *Lev.* 18. 6. (4) Abhorring of marriage, (5) Or unlawfull entrance into the ſame.

As 1. When the parties are within the degrees of affinity prohibited, *Lev.* 18. 6. (2. Formerly contracted, *Deut.* 22. 23. Or 3. married to ſome other who are yet alive, *Rom.* 7. 2.

(6.) Unſeaſonable or intemperate abuſe of marriage bed, *Lev.* 18. 16.

Heb:

Heb. 13. 4. And (7) all unnatural lust. *Lev.* 18. 22, 23. *Rom.* 1. 26, 27.

Q. *What is the eighth Commandment?*

A. Thou shalt not steal.

Q. *What is the general duty of this Commandment?*

A. That by all good means we further the outward† estate of our selves and of our neighbour.

Expos. † *What be the special duties of this Commandment belonging to all men?*

A. The special duties of this Commandment are, (1) An honest calling, 1 *Cor.* 7. 20. *Gen.* 4. 2. (2. Faithful labouring, *Eph.* 4. 28. (3. True and honest dealing therein, *Psalm* 15. 2. (4. Frugality.

As 1. Honestly keeping what we have gotten, 2. Wisely ordering our expences, And. 3. conveniently using what God hath given, that we may be helpful to others, *Prov.* 21. 20.

(5) Contentation with our estate, be we never so poor, 1 *Tim.* 6. 6, 7, 8.

Q. *What is the duty of the borrower?*

A. We must borrow, 1. For need, 2. for good ends, 3. What we are able to repay, And 4. make payment with (1) Thanks, (2) Cheerfulness, *Exod.* 22. 14, 15. (3) At time appointed, *Psal.* 15. 4. Or (4) if we cannot keep day, then by all other means contenting the creditor.

Q. What is the duty of the giver?

A. We must give (1.) Freely, *Luke* 6. 20. (2) Justly, *Esay* 58. 7. (3) cheerfully, 2 *Cor.* 9. 7. (4) According to our ability, and our neighbours necessity, 2 *Cor.* 8. 13.

Q. What is the duty of the lender?

A. We must lend, 1. Freely, 2. Not requiring our own before the day appointed, 3. Not compounding for gain, 4. Forbearing or forgiving, 1. The whole, 2. Or part of the summe lent, if it cannot be paid without the hazard of undoing the borrower, *Luke* 6. 35.

Q. What is the duty in buying, selling, &c?

A. We must use, 1. Truth, 2. Faithfulness, 3. Justice, And 4. indifferency in buying, selling, letting, hiring, partnership, &c. *Mat.* 7. 12, 1 *Thess.* 4. 6.

Q. Re-

Q. *Rehearſe ſome particulars.*

A. 1. Not concealing the fault of wares, or other commodity, 2. Or not taking advantage of the neceſſity or unskilfulneſs of the one party, 3. But equally reſpecting the good of each other, *Gal.* 5. 13.

Q. *What is the duty of men in reſpect of things found, and committed to our truſt &c?*

A. 1. Seaſonable, 2. And faithful reſtoring, (1) Of things committed to our truſt, *Exod.* 22. 7. 8. (2) of things found, *Deut.* 22. 2, 3. (3) And of things unlawfully gotten, *Levit.* 6. 2. &c.

Q. *What is the duty of men in ſuretiſhip?*

A. 1. Good adviſedneſſe in undertaking ſuertiſhip, 2. That it be in matters not above our ability, 3. And for ſuch as are known and approved Chriſtians, *Proverbs* 11. 15. and 17. 18.

Q. *What if we be compelled to recover our own?*

A. Moderation in recovering that which is our own, muſt beuſed, *Philem.* 4. 5.

Q. What is the duty of Miniſters that receive Tythes?

A. Miniſters that receive the Tithes muſt feed the flock committed to their charge, *Ezek.*34.2.

Q. What is the dutie of Lawyers in reſpect of their Clyents?

A. Lawyers muſt (1) Take no Cauſe into their hands, which they ſee can have no good end with equity, *Eſay* 5. 20. *Pſal.* 15. 5. And. (2) they muſt follow thoſe which they undertake to defend, with all honeſt, 1. Diligence, 2. And faithfulneſs, 3. For love of equity, 4. And not of gain. (3) They muſt end ſuits with all poſſible diſpatch and good expedition, *Exod.*18.13, &c.

Q. What is the general ſin here forbidden?

A. **All ‖ neglect to further our own, or our † neighbours wealth, all impeachment or hinderance thereof, and all encreaſe thereof by unjuſt and indirect dealing.**

Expoſ. ‖ **Q.** *What be the ſpecial ſins againſt this Commandment in reſpect of our ſelves?*

A. Actual ſins of Commiſſion, here for-

forbidden are, 1. Idleneſs, 2. Inordinate walking, *Prov.* 12.11. 2. *Theſſ.* 3.11. (3. Covetouſneſſe, 1 *Tim.* 6. 10. (4. Miſerable pinching, and defrauding our ſelves of the good things which God hath given us, *Eccleſ.* 6.1. &c. and 2.26. (5. Waſtefull conſuming of our ſubſtance.

Q. *How do men waſtefully ſpend and laviſh their ſubſtance?*

A. By laviſh ſpending in 1. Meat, 2. Drink, 3. Apparel, 4. Buildings, 5. Unneceſſary gifts, 6. Sports, &c. *Prov.* 21.17. *Eph.* 5.18. And 7. by unadviſed ſuretiſhip, *Prov.* 23.13.

Q. *What ſins are condemned in reſpect of our neighbour?*

A. † In reſpect of our neighbour, is condemned grutching at the proſperity of others.

Q. *How do men ſin in borrowing?*

A. By borrowing, 1. To maintain idleneſs, 2. To defraud men of their right, 3. Borrowing what we are not able to repay, *Ezek.* 18.7. (4. Borrowing upon intereſt, unleſs it be in caſe of neceſſity. 5. Denying what we have borrowed, 6. Or repaying unwillingly, *Pſal.* 37.21. *Levit.* 19.13.

Q. *How*

Q. How do men ſin in lending?

A. (1) Lending upon uſury, *Exod.* 22. 25. Exacting increaſe meerly for the loan, *Ezek.* 18. 8. (2) Cruel requiring all a mans debts, *Eſay* 58. 3. without mercy or compaſſion.

Q. *How do men ſin in bargaining, buying, &c?*

A. By uſing in bargaining, buying, ſelling, letting, hiring, partnerſhip, 1. Injuſtice, 2. Craft, 3. Fraud, Or. 4. Falſhood, 1 *Theſſ.* 4. 6.

Q. *What particulars may be given hereof?*

A. As 1. Making things litigious and doubtful, 2. Reſpecting a mans own commodity onely, 3. Parting with bad wares for good, *Amos* 8. 5. Or 4. good at an exceſſive rate, 5. Enhaunſing the juſt price, meerly becauſe we ſell for day, 6. Ingroſſing wares into our own hands, that we may ſell them at our own pleaſure, 7. Diſpraiſing what we are to buy, *Prov.* 20. 14. Or 8. raiſing what we are to ſell without juſt cauſe, and for our meere advantage, 9. Buying underfoot, eſpecially of ſuch who ſell for need, 10. Abuſing mens ſimplicity and un-

unskilfulneſs, 11. Uſing falſe weights, balances, meaſure, and lights, to deceive. *Leviticus* 19. 35. *Prov.* 11. 1. (12. Selling things hurtfull, and not vendible; as 1. Diſpenſations for ſin 2. Charms, 3. Church livings, *Prov.* 20. 25. *Mal.* 3. 8. (4. Crucifixes, &c.

Q. How do men ſin in keeping things found or laid to pledge, &c?

A. By detaining (1.) Things ſtrayed, (2) Found, *Exod.* 23. 4. *Deut.* 22. 1, 2, 3. (3) Or the means of our neighbours living layed to pledge, *Exod.* 22. 26, 27. (4) As alſo things committed to our truſt and cuſtody, *Deut.* 27. 19.

Q. How do men ſin in going to Law?

A. 1. By prolonging of ſuits, 2. Defending bad cauſes, 3. Immoderate, 4. Or uncivil contending at Law for our own right, 5. Selling juſtice, *Prov.* 15. 27.

Q. What other kinds of injuſtice or wrong be forbidden?

A. (1.) Removing ancient bounds; *Dent.* 19. 14. (2) Robbery by Land, or Sea, *Zach.* 5. 3, 4, 5. whether it be ſtealing, 1. Goods, 2. Cattel, *Exod.* 22. 1. (3. Servants, 4. Or children,

Exod.

Exod. 21. 17. *Deut.* 24. 7. with or without colour of Law, (3.) Receiving of things ſtollen, *Prov.* 29. 24. *Pſal.* 50. 18, 19, 22. And (4) all unapproved and unprofitable trades of life or callings, (if they may be ſo termed) as Jeſters, Juglers, Paraſites, Carders, Dicers, Gameſters, Players, Fortune-tellers, Figurecaſters, Sturdy Rogues, and ſuch as be makers of the proper inſtruments of unlawful Games, *Jer.* 10. 2. *Job* 30. 1, 2, 3. 2 *Theſſal.* 3. 10. *Acts* 19. 19.

Q. Which is the ninth Commandement?

A. **Thou ſhalt not bear falſe witneſſe againſt thy neighbour.**

Q. What is the general duty here required?

A. **That by all means we ſeek to maintain our * own, and our || neighbours good name, according to truth and a good conſcience.**

Expoſ. * *Q. What be the ſpecial duties of this Commandment?*

A. The ſpecial duties of this Commandment are, 1. To ſpeak ſparingly, *Prov.* 10. 19. And 2. to ſpeak the truth from the heart, *Pſal.* 15. 2.

Q. What

Q. *What is commanded in reſpect of our ſelves?*

A. In reſpect of our ſelves, 1. Is commanded rightly to know and judge of our ſelves, *Gal.* 5. 26. 2 *Cor.* 13. 3. (2. To procure our own good name, *Prov.* 22. 1.

Q. *How do we procure our own good name?*

A. 1. By ſeeking Gods glory firſt and principally, *Matth.* 6. 33 *Hebr.* 11. 2. 39. (2) Judging well and ſpeaking well of others, *Matth.* 7. 2. (3. Walking unblameably, *Eccleſiaſt.* 10. 1, 8. *Luke* 1. 6. *Job* 1. 1. (4. Defending our good name when need requireth, but 1. Modeſtly, and. 2. in a ſort unwillingly.

Q. *What be the inward duties of this Commandment, in reſpect of our neighbour?*

‖ *A.* In reſpect of our neighbour we are commanded to, 1. Deſire, 2. rejoyce in his good name, *Rom.* 1. 1, 8. *Gal.* 1. 23, 24. (3. To ſorrow for his infirmities, *Pſal.* 119. 136. *Ezra* 9. 6. (4) To cover them in love, *Prov.* 17. 9. 1 *Pet.* 4. 8. (5. Hoping the beſt with patience, 6. And ſo judging, 1 *Cor.* 13. 5, 6, 7.

Q. *What*

Q. *What duty do we owe to our neighbour in reſpect of his infirmities?*

An. 1. Not bewraying his ſecrets before we have admoniſhed him, *Prov.* 11. 12, 13. and 25. 9, 10. yea, though we do it with grief, and to ſuch as we deſire might help and redreſs them, 2. Rebuking him.

Q. *How is rebuke to be given?*

A. (1.) To his face, *Matth.* 18 16. *Gal.* 2. 11. (2.) When juſt occaſion requireth, (3) Lovingly, (4.) meekly, *Gal.* 6. 1. *Prov.* 25. 12 (5.) With remembrance of what is praiſeworthy in him, 1. *Corinth.* 1. 4, 10. *Revel.* 2, 2, 3, 4.

Q. *What duty do we owe to our neighbours in reſpect of his vertues?*

A. (1) Commending him where he deſerveth well, yet rather in his abſence then preſence, 1 *Theſſa'.* 5. 22. (2) defending the good name of him, whoſe unblameable carriage is known unto us, by 1. Teſtimony, 2. Handwriting, and 3. Oath, if need require, *Philem.* 10, 11. &c. (3) Not receiving idle, or falſe reports againſt our brother, *Pſa'.* 15. 3. *Prov.* 25. 23. and 26. 20.

Q. *What*

Q. *What is the general ſin forbidden?*

A. All failing to procure, defend, and further our † own, and ‖ our neighbours credit: all unjuſt defence, wrongfull ſuſpition, or accuſation of our ſelves or others.

Expoſ. † Q. *What are the ſpecial ſins forbidden in reſpect of our ſelves?*

A. Here is forbidden, (1.) An over, or underweening of the good things in our ſelves, *Luke* 18 9,10,11. *Exod.* 4. 10,13. *Jerem.* 1.7. (2.) Bearing our ſelves above our worth, *Phil.* 2.3. (3.) Boaſting, *Prov.* 27.1. (4.) Excuſing our ſelves unjuſtly, 1 *Sam.* 15.15. *Gen.* 3.12. (5.) Debaſing our ſelves, (6.) Diſſembling that others may praiſe us, (7.) Procuring our ſelves an ill name.

Q. *How do men procure an ill name?*

A. 1. By walking undiſcreetly or offenſively, 2 *Sam.* 12.14. *Rom.* 2.23,24. And. 2. by a needleſs leſſening the good opinion others have of us, by bewraying our weakneſs; as want of learning, &c. to the carper.

Q. *What are the inward ſins againſt this Commandment?*

‖ *A.* Here are condemned 1. Evil ſuſpitions, *Matth.* 7. 1. 1 *Sam.* 1. 13. (2. Want of deſire. 3. Care. And. 4. rejoycing in our neighbours good name, 1 *Pet.* 2, 1. (5. Rejoycing in his infirmities, 6. Contempt, Or 7. fooliſh admiration of others, *Acts* 12. 22. *Pro.* 27. 14.

Q. *What ſins of word be condemned?*

A. 1. Unjuſtly renewing the memory of our neighbours crimes, which were in tract of time forgotten, *Prov.* 17. 9. (2. Calling good evil, or evil good, *Eſay* 5. 20. (3. Flattery, *Prov.* 27. 14. *Job* 17. 5. (4. Forbearing to ſpeak in the cauſe or credit of our nefghbours, *Prov.* 24. 11, 12. and 31. 8, 9. (5. Raſh cenſuring, *Matth.* 7. 1, 2.

Q. *What ſins of geſture be condemned?*

A. 1. Nodding the head, 2. Winking with the eye, 3. Pointing with the finger, Or 4. any other vilifying or deriding geſtures, *Mat.* 5. 22.

Q. *How elſe do men offend againſt this Commandment?*

A. 1. Speaking the truth with deſire

sire of our neighbours discredit, 1 *Sam.* 22,14,15. with *Psal.* 52 1,2,3. (2) Listning to tale-bearers, *Proverbs* 25.23. (3) Raising false reports, *Levit* 19. 16. (4) Relating mens words to their disgrace, (5) Or contrary to their meaning, 1 *Sam.* 22. 9, 10. *Mat.* 26.60, 61. (6) Spreading abroad flying tales, *Pro.* 26.20,21,22. libels, false presentments and citations; (7) Giving false evidence, And (8) pronouncing false sentence, *Lev.* 19. 15, 35. *Exod.* 23. 6. *Deut.* 19. 16. *Prov.* 19.5.

Q. What is forbidden in respect of our selves and our neighbours?

A. In respect of our selves and our neighbours, here is forbidden, 1. Lying, And. 2. equivocating, *Ephes.* 4. 25. *Col.* 3 9, 10.

Q. What is the tenth Commandment?

A. Thou shalt not covet, &c.

Qu. What is the general duty here commanded?

A. That we be truly * contented with our own outward condition, and heartily desire the good z of our neighbour, in all things belonging unto him, great and small, z 1 Tim. 6. 8. 1 Cor. 7. 29, 30. Acts. 26. 29.

Expos. * Q. *What are the special duties of this Commandment?*

A. In this Commandment we are injoyned, (1.) To acquaint our selves with thoughts of good towards our neighbour, *Esay* 32. 8. 3 *John* 2. *Job.* 31. 29. and that which appertaineth to him; (2.) To rejoyce in the present good estate of our selves and our neighbours, *Psalm* 34. 2. and 119. 74. and (3.) Chearfully to praise God for it.

Q. *What is the general sin forbidden?*

A. **All thoughts of mind, wishes and desires of heart, and delightfull remembrances of evil against contentednesse,** *Job* 31. 22.

Qu. *Is any man able to keep this Law?*

A. **Not perfectly: for the a Godly often fall, the most holy ‖ faile b† alwaies in their best actions: but the child of God ought, c may, and usually doth d walk according to the Law sincerely.** a *Iam.* 3. 2. b *Exod.* 28. 36, 37, 38. c 1 *John* 2. 14. *John* 14 15, 23. d 1 *King.* 15. 5.

Expos. ‖ Q. *How is it proved that the obedience of the faithful here is imperfect?*

A. (1)

An. (1) In the ſervants of Chriſt, there remains ſome root of bitterneſs, *Heb.* 12. 1. *Rom.* 7. 23. (2) The fleſh luſteth againſt the ſpirit, *Gal.* 5. 17. (3) Their knowledge is but in part, 1 *Cor.*13.12. *Pſalm.*119.18. their obedience therefore cannot be perfect, *Joſh.* 6. 14, 15. 2 *Sam.* 12.9. 2 *Chron.* 35. 22. *Luke.*1. 20.

Q. How many waies do the godly offend?

A. 1. Often in the matter, 2. And in the maner of doing, *Joſh.* 9. 14, 15. 3. Continually in the meaſure of duty, the moſt holy do offend, *Nehem.* 13. 22.

Q. Should not a Chriſtian omit doing of good altogether, ſeeing he cannot do it, in that meaſure that God requireth?

A. No, 1. But * with c diligence and ſingleneſſe of heart ſtrive againſt corruption, 2. Look f for the aſſiſtance of Gods ſpirit, 3. And labour to g grow in grace, c 2 Cor. 7. 1. f 2 Chron 16. 9. Phil. 4. 13. g 1 Pet. 2. 2. and 2 Pet. 3. 18.

Expoſ. * *Q. If ſin cleave to the beſt works of the godly, how ſhould they ex-*

erciſe themſelves in well-doing?

A. 1. The ſin, which cleaving to the work defiles it, is by all means poſſible to be avoided, *Mat.* 6. 1, 2, 3, 4. &c. *Pſal.* 37. 27. 2 But the work it ſelf is not to be forborn.

Q. Why muſt we not forbear the doing of good works, notwithſtanding the corruption that cleaves unto them?

A. (1) Becauſe we have an abſolute charge from God, to exerciſe our ſelves in all good works, *Eſay* 1. 17. 1 *Pet.* 3. 11. *Coloſſ.* 1. 10. 2 *Pet.* 1. 5. (2) And a merciful promiſe, 1. That he will forgive the infirmities, which our corruption doth faſten upon them. 2. And favourably accept our ſincere endeavour to walk in all holy obedience, though now and then we through weakneſs do ſtep awry, *Job* 42. 7. 2 *Chr.* 30. 29, 30. *Eſa.* 40. 11. *Cant.* 2. 14. *Num.* 23. 21. *Ezek.* 34. 16.

Q. What means ſhould a man uſe to grow in grace?

A. 1. He muſt thoroughly Examine ‖ his h waies, 2. † Judge i himſelf, 3. Watch * over his heart at all times, in all places, occaſions and conditions: 4. Redeeme the

the ‖ time, 5. ſtore his † heart with good, 6. And preſerve ⅃ his * faith, h Hag. 1. 5, 7. i 1 Cor. 11, 31. k 2 Tim. 4. 5. Eph. 5, 16 l Heb. 10. 35. 36, 38.

Expoſ. ‖ *Q. What is examination?*

Anſ. Examination is 1. A diligent, 2. An exquiſite, 3. And an impartial ſearch of our hearts, thoughts, and wayes, *Lam.* 3. 40. by the word of God, *Rom.* 7. 7. as in his preſence.

Q. What are the benefits of examination?

A. It is a means, 1. To prevent evil. 2. To procure good. *The Benefits of it.*

Q. What evils are prevented by examination?

A. It is a ſpecial means to preſerve from 1. Pride, 2. Security, 3. Hardneſs of heart, 4. And falling into ſin, *Heb.* 3. 13. *Pſal.* 4. 4. *To prevent evill.*

Q. What good doth it procure?

A. (1) It doth quicken to prayer, *Gen.* 24. 63. *Pſal.* 19. 12. (2) It is a good ſtep to repentance, *Pſal.* 119. 59. *Hag.* 1. 5. (3) It ſetleth in a Chriſtian courſe, *Pſal.* 39. 1. (4) It provokes forward in godlineſs, *Pſal.* 119. 59, 60. *To procure good.*

(5)

(5) And it makes us charitable toward others, *Gal.* 6. 4.

Q. What is it to judge a mans ſelf?

†. *A.* To judge a mans ſelf, is to paſſe an unpartial ſentence againſt himſelf, agreeable to the word of God, according to the meaſure of that iniquity which by examination he findeth in himſelf, *Ezek.* 16. 61. and 20. 43. *Dan.* 9. 8. *Luke* 15. 18, 19.

Q. What benefits come thereby?

A. (1.) This awakeneth the heart, *Ezek.* 36. 31. (2) It maketh us afraid of ſin, *Gen.* 39. 9. (3) It ſpurreth us to ſue to the throne of grace, 1 *King.* 8. 38. (4) And it preventeth the judgement of God, 1 *Cor.* 11. 31.

Q. What is watchfulneſs?

A. Watchfulneſs, is 1. A narrow, 2. A careful, 3. And a continual keeping, obſerving, and over-ſeeing of our hearts and all our ways, *Prov.* 4. 23.

Q. How is watchfulneſs neceſſary?

An. It is (1) Exceeding neceſſary, becauſe 1. Of our ſelves we are apt to erre, *Pſal.* 59. 10. 2. And have many occaſions beſides to draw us away from godlineſs, *Luke* 14. 18, 20. (2) And it is excee-

exceeding profitable.

Q. *How may it appear to be profitable?*

A. It is profitable, (1) To prevent or withſtand Satan, 1 *Pet.*5.8. *Mat.* 26.41. (2) To keep under luſts, (3) To avoid and cut off ſtrayings and wandrings of minde and life, 2 *Tim.*4.5. 1 *Cor.*16.13. *Pſal.* 101.2. (4) To keep the heart in good order, (5) And to eſchew dangerous, 1. Decays, 2. Falls, 3. And diſcomforts, which otherwiſe men ſhall run into, 2 *Sam.* 11.2. 1 *Tim.* 2.14. 2 *Corinth.* 11.3.

Q. *Whatſis it to redeem time?*

An. To redeem time, is ſo to husband it, that every moment thereof may be ſpent for our beſt advantage, *Eph.*5.16. 2 *Cor.*11.3.

Q. *Why is time to be redeemed?*

An. 1. Becauſe Time is a precious thing, 2. Being loſt it is unrecoverable, though God may pardon it to the penitent, *Eſay* 1.16,18. Therefore we muſt redeem it.

Q. *What time is to be redeemed?*

A. 1. The time of youth, *Eccleſ.*

12. (2.) Of the Gospel, 2 *Corinth.* 6. 2. (3.) The Sabbath, *Exod.* 20. 10. (4.) The time of sickness. (5.) Of health, (6.) And the time of vacancy from business in our callings, &c. *Luk.* 19. 42. *John* 9. 4. *Gal* 6. 10 *Prov.* 10. 5.

Qu. *Why must the heart be stored with good?*

† *An.* Because when mans heart is emptied of evil, it will quickly gather filth again (as garments will dust,) unless it be fraught with good, *Mat.* 12. 43, 44, 45.

Quest. *Why must faith be preserved?*

* *A.* Because if faith decay in us, (as needs it must, unless it be carefully stirred up, preserved, and exercised, 2 *Tim.* 1. 6) godliness must needs wither, 1 *Tim.* 1. 5.

Qu. *Why must godliness wither if faith decay?*

A. Because (1) Faith is the victory whereby we overcome the world, 1 *John* 5. 4. (2) Thereby we wrestle against sin, by the Almighty power of Jesus Christ, *Gal.* 2. 20. (3) And our lives must needs be full. 1. Of doubtings

ings, 2. Or ſecurity, 3. Drowned with carnal delights, 1 *Kings* 11. 4. and ſinful pleaſures, (4) The word will loſe its efficacy, *Heb.* 4. 2. (5) And the exerciſes of religion their ſweetneſs, if faith decay.

Queſt. *How is faith to be preſerved?*

A. To the end that faith may be preſerved, we muſt, (1) Value it above Gold and Silver, 2 *Peter* 2. 1. (2) Often meditate upon the 1. Sweetneſſe, *Pſalm* 119. 103. and 139. 17. 2. Conſtancy, *Revel.* 1. 5. 2 *Corinth.* 1. 20. (3. And perpetuity of the moſt precious and free promiſes, which are the grounds of faith, *Hoſ.* 14. 5. *Ezek.* 36. 22. (3) We muſt walk according to the rules thereof, (4) learn to exerciſe it, living thereby, *Hebr.* 10. 38. *Romans* 1. 17. (5) And 1. Sincerely, 2. Conſtantly, 3. And Conſcionably uſe all thoſe means, whereby faith is wrought or nouriſhed.

Q. *How elſe?*

A. 7. **He muſt take m unto him the whole Armour ‖ of God, 8. And with n care, uprightneſſe,**

and

and conſtancy, uſe the means of grace before preſcribed, in one eſtate as well as another, *m* Eph. 6. 13, 14. *n* Prov. 2. 3, 4, 5. Col. 4. 2. *o* Job 27. 10.

Expoſ. || *Q. Why muſt a Chriſtian take unto him the Chriſtian armour?*

A. Becauſe all Chriſtians are called to be ſouldiers, *Rev.* 12. 7. to fight under Chriſt Jeſus their Captain.

Q. Againſt what enemies muſt we fight?

A. Againſt, (1.) The fleſh, *Rom.* 8 13. (2) The world, 1 *Joh.* 2. 10. (3) And the Devil, 1 *Pet.* 5. 8, 9.

Q. What are the properties of this enemy?

A. He is (1) Spiritual, (2) Subtile, (3) And a malicious enemy, *Eph.* 6. 12. *Rev.* 20. 2. *Mat.* 13. 28, 29. (4) That can never be appeaſed: they had need therefore take unto them the whole armour of God.

Q. What is implyed in this, that we muſt take unto us the Chriſtian armour?

An. We muſt 1. Daily put it on, 2. Continually keep it on, 3. And at all times have it ready for uſe.

Q. For

Q. *For what end muſt it be put on?*

A. 1. To repel, 2. And to quench the fiery darts of the Devil.

Q. *What are the parts of this armour?*

A. The parts of this armour are, 1. Sincerity, 2. Love of righteouſneſs, 3. The Goſpel, 4. Faith, 5. Lively hope, 6. And the word of God, *Eph.*6.14,15,16, 17,18.

Q. *How is it kept on?*

A. It is kept on, 1. By earneſt prayer, 2. by Watchfulneſs, 3. And by holy meditation.

Q. *What priviledges doth God afford unto his children in this life, who labour according to his will to grow in grace?*

A. ‖ 1. They may be q aſſured † of his favour, and 2. Fatherly * care r over them, 3. The direction ſ of his Spirit, 4. Their t growth in ‖ grace, and u 5. Perſeverance to the end, *q* 1. Joſh. 3. 14. and 4. 13. John 1. 12. *r* 1 Tim. 4. 10. Mat. 10. 30. *ſ* Pſal. 143. 10. *t* Col. 1. 9, 10. *u* Phil. 1. 6.

Expoſ. ‖ Q. *What is to be obſerved touching the enjoying of theſe priviledges?* *A.* It

A. It is first of all to be observed that none of these priviledges can be enjoyed without great strife and labour, 1 *Cor.* 16.30.

Q. What assurance of Gods favour may be obtained?

† *A.* 1. Not onely some uncertain hope, or dim sight of Gods favour, 2. But assurance thereof may in this life be obtained, *Job* 19.25. 2 *Cor.*5.1. 2 *Tim.* 4.8. and 1.12.

Q. How is that proved?

A. Because 1. The Scripture exhorts us to make our calling and election sure, 2 *Peter* 1.10. 2. It layeth many sufficient grounds of assurance, 1 *John* 4.13. and 3.14. *Philip.* 1.6. 3. And proposeth divers examples of them, who have attained thereunto, *Rom.* 8.34,38,39. *Luke* 2.29. *Hebr.* 11.9,10.

Q. How may it appear that this is a rare priviledge?

Ans. This is a rare and precious priviledge, 1. Because it may constantly be enjoyed, 2. With an increase thereof, *Hos.*13.14. *Mal.*3.6. 1 *Thess.* 4.1, 10. (3. It is alwaies accompanied with joy unspeakable, and sweet contentment

tentment, *Cam.* 1. 1. *Pſal.* 4. 6, 7. *John* 8. 56. 1 *Peter* 1. 8. (4. The longer it is poſſeſſed, the ſweeter it is.

Queſt. *Is not Gods favour moſt ſweet when it is firſt apprehended?*

Anſw. Dainty meats may become loathſome, but we cannot ſurfeit of Gods favour, *Pſal.* 17. 15.

Q. *What particulars are comprehended in this, that God would have his children aſſured of his fatherly care?*

* *Anſ.* God would have his children know, (1) That in every ſtate he will ſave and uphold them, *Pſalm* 9. 10. and 32. 6 7. even when his wrath doth burne againſt his enemies, *Eſay* 33. 4, 5, 6. and 27. 7, 8. (2) That he will teach them the good way, which they ought to follow, *Pſalm* 25. 12, 14. *Prov.* 3. 3. (3) That he will give his Angels charge over them, (4) And carry them in his boſome, *Pſalm* 91. 11, 12, &c.

Q. *How may they be aſſured of his fatherly care?*

A. The amiable, ſweet and comfortable titles, that Chriſt giveth

to

to his Spouſe, calling her 1. My love, 2. My dove, 3. My ſiſter, 4. My Spouſe, 5. My undefiled, doth ſhew what great regard he hath of every Chriſtian, *Cant.*1.8,6 and 2 14. *Deut.* 33.12,27,28,29 *Cant.*7.6.

Q. How may it be proved that the faithful may aſſure themſelves of their growth in grace?

A. ‖ Becauſe (1) The ſervants of Chriſt are exhorted, and commanded to grow in grace and godlineſs, 1 *Theſſ.*4.1, 10 *Col.* 1. 10. (2) There are patterns of holy men left unto us in Scriptures, that have grown rich in wiſdome and holineſſe, *Rev.* 2.19.

Q. If God command us to grow in grace, how doth it thence follow that we may be aſſured of it?

A. What God commandeth in the Goſpel, that Chriſtians ſhould believe he will inable them to do, *John* 6. 63. 1 *John* 5 3.

Q. If others have grown rich, is this any aſſurance to us?

An. What ordinary graces any of the faithful did obtain, the ſame may all the faithful look for, *Zach.* 12.10.

Eph.

*Eph.*4.4. 2 *Pet.*1.1. If it be for their good, *Rom.*8.28.

Q. *How is that proved?*

An. Becauſe (1.) They are all under the ſame covenant, (2.) Have the ſame Redeemer and Sanctifier, (3.) And have the ſame promiſes made unto them. 2 *Cor.* 6. 18. 1 *Tim.* 2. 5, 6 *Epheſ.* 4. 30. and 2. 12.

Q. What other priviledges doth God afford unto them?

Anſ. (6) They are ‖ 1. Kept; w from, 2. Comforted in, And 3. delivered out x of many troubles (7) Taught to y uſe all eſtates aright, (8) Preſerved z from * foul offences, (9) Inabled ‖ to *a* riſe again, if they b fall, (10) Inſtructed to † live godly, (11) And have c poſſeſsion * of the word, w Pſal.32.10. Acts 16.27. x Prov. 11.8. y Lam. 3. 27. Phil. 4. 12. z Luke 1. 6. *a* Pſal. 37. 23, 24. b Eph. 2. 10. c Luke. 8. 15.

Expoſ. ‖ Qu. *How are the godly freed from the troubles that others run into?*

A. 1. The godly ſhun the ſins which others follow with greedineſs, *Gen.* 39. 9.

39.9 and 42.18. *Neh.*5.15. *Job* 31.1. (2) They order their affairs with godly wisdome, *Acts* 23.6. and 22.26. and 18. 11. with 19. 37. (3) And they foresee the evil to come, and hide themselves, *Prov.*22.3. and 26.12. therefore they are preserved from many troubles that others fall into.

Q. *Do not the godly oft run into many troubles from which they might be free?*

A. For want of care and watchfulnesse, they often draw no small grief upon their heads, from which they might be free, if they would carefully subdue they pãssions, and look unto their ways, *Cant.* 5. 2,3,4,5,6. 2 *Sam.* 11.2,3 *Psal.*51.8.

Q. How are the godly taught to use prosperity?

† *A.* In prosperity the godly are taught, (1.) To edifie themselves, *Acts* 9.31.(2.)To walk in meekness,(3)Lowliness, (4.)Fear, (5.) Comfort of the Lord,(6.)And be doing good, *Job.* 14. 15,21.

Q. *How are they taught to use adversity?*

An. In adversity, they are taught 1. To

(1) To be humble, (2) Patient, (3) To pray, 1 *Pet.* 5. 6. *Jab* 1. 22. *Pſalm* 39. 9. and 30. 7, 8. (4) To grow out of love with this world, 2. *Corinth.* 5. 1, 2, 3, 4. (5) To prize the Lords favour, *Pſal.* 73. 26, 28 (6) To cleave cloſe unto God, *Eſay* 10. 20. (7) To examine their hearts. And (8) to reform their ways, *Lam.* 3. 40. *Zeph.* 2. 1. *Eſay* 27. 9.

Q. *How are they taught to uſe their callings?*

A. In their callings they are taught (1) To take trial of their 1. Wiſdom, 2. Faith, 3. Sincerity, 4. Love of righteouſneſs, and 5. Patience; (2) And to go about the ſame, with hearts affecting the things that be above, *Pſalm.* 112. 5. *Gen.* 31. 38, 39, 40. *Galathians* 5. 22. *Gen.* 17. 1, 2. *Zach.* 8. 16. *Luke* 21. 19.

Q. *Be not the godly ſometimes overtaken with reproachful evils?*

* *A.* If the godly be overtaken with ſome reproachful evil, *Gen.* 9. 21. and 19. 33. it is (1) Not ordinary, *Rom.* 8. 1. 2 *Corinth.* 5. 7. but for a time, *Pſal.* 37. 34. (2) When they have

cast off their armour, and neglect their watch 2 *Sam.* 11. 1, 2. *Matthew* 26. 40 41.

Q. *Why doth the Lord suffer them to fall?*

A. The Lord suffers them to fall, 1. To let them see their weakneſſe, 2. To correct their careleſneſſe, 3. To cure in them pride of heart, and contempt of others: And 4. he orders their ſlips for the 1. Glory of his great Name, 2. For the comfort of the weak, 3. And for the good of the party fallen; after that by repentance he is riſen again

Q. *How is it proved that the righteous may be aſſured of their perſeverance?*

‖ *An.* (1.) The righteous may fall, but the Lord will not ſuffer them to periſh, *John* 10. 28. (2.) Chriſt hath prayed for them, *John* 17 20. *Luke* 22.32. (3) The immortall ſeed abideth in them, 1 *John* 3.9. (4.) The ſpirit of God doth quicken them, *Rom.* 8.2, 11. ſo that afterward they take heart and courage again to fight againſt ſin and Satan.

Q. *Are*

Qu. *Are not the godly ſometimes thrown down?*

A. Yes: but they can never be utterly vanquiſhed, though for a time they be thrown down, 2 *Cor.* 4. 8, 9. *Mat.* 16. 18.

Q. How are the faithful inſtructed to live godly?

† *A.* If the faithful ſeek unto the Lord, he will teach them with 1. Delight, 2. And with comfort to live godly in all places, and callings, *Prov.* 2. 3 4. 9. *Eſay* 30. 21.

Q. *Do they not finde much rebellion in themſelves?*

A. They do finde the fleſh rebelling againſt the Spirit, *Gal.* 5. 17. *Pſal.* 42. 5, 11.

Q. *Why?*

A. (1.) That they might not truſt to themſelves, but in the Lord, *Prov.* 3. 5, 6. (2) That they might no longer live, then finde need to pray, Lord ſtrengthen me, 1 *Theſſ.* 5. 17. (3) That they might be thankful to God for the mercies they have received, *Pſal.* 54. 6, 7. (4) That they may not triumph before the victory, nor walk

in security, as though they had no enemy, 1 *Pet.* 5. 8, 9 And (5) that by how much the fight is more, 1. Painful, 2. Sharp, 3. And difficult; by so much the victory should be the more, 1. Delightful, 2. Sweet, 3. And glorious, *Rom.* 16. 20. *Rev.* 12. 10.

Q. What is it to possess the word?

* *A.* The word of God is possessed, when it is 1. Received truly as our own. And. 2. is kept and laid up safely, as a treasure in our minds and hearts.

Q. Why is the word to be laid up in the heart?

A. So that we may have it in readiness 1. For our direction, 2. For our comfort. And 3. to rule over us with an holy and universal soveraignty, *Luke* 2. 51. *Col.* 3. 16, 17. *Psal.* 119. 111, 112. 33, 34.

Question. *Do all the godly, or any at all times, enjoy all these priviledges?*

1. *Ignorance.* 2. *Unbelief.* 3. *Not prizing.*

A. No: some are ignorant of them, not believing, or at least faintly believing that there are such; others are careless, who prize

prize them not, and so take not pains for these things, as they ought. 4. Idleness.

Quest. *What other hinderances do deprive Christians of these priviledges?*

A. d Inordinate passions, as fear, anger, self-love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good Duties: temptations also to distrust do keepe under many, d James 4. 1,2,3. 5. Inordinate passions. 6. Covetousness. 7. Inconstancy in good. 8. Temptation.

Question. *How should a man bridle and reform these unruly passions?*

Answer. Let 1. Him highly esteem a Christian life, 2. Pray earnestly, 3. Set himself most against the corruptions that be strongest in him, 4. Shun the occasions of sin, 5. Hide the e Commandment in his heart. 6. And apply f the death of Christ for the killing of corruption, e Psalm 119. 51. f 1 John 5. 4.

Q. *How may a man overcome his temptations to distrust?*

A. 1. He must not give credit to Satans suggestions against Gods truth, 2. But consider of Gods h ‖ 1. Power, i 2. Goodnesse, k 3. Unchangeablenesse, 4. Former l mercies, 5. And free, m grace in giving us his son; † so that weaknesse, unworthinesse, want of feeling comfort, should not dismay him, g Mat. 4.3, 4. h Mat. 8. 2. Esay 40. 28. i Psal. 51. 12. k Jer. 31. 3. l Psal. 77. 11. m Rom. 5. 8 9.

Expos. ‖ Q. *How are we to consider of Gods power and love?*

A. That God is in power all sufficient, so that he can help us, *Eph.* 3. 20. And in love, everlasting, *John* 13. 1. 2 *Thess.* 2. 16. *Jer.* 31. 3.

Q. *What use are we to make thereof?*

A. Seeing that he hath once loved us, we may be assured that he will never leave us, *Phil.* 4. 19.

Q. *To whom doth God give Christ?*

† *A.* 1. God gives Christ to them (1) That are lost in themselves, *Esay* 61.

61. 1, 2. *Mat* 9. 12, 13. And (2.) the weak as well as the strong are partakers of his merits, 1 *John* 2. 1.

Q. *Have not Christians reason to doubt in respect of their weakenesse?*

An. Strength of grace in us, and soundnesse of a Christian conversation, is not the root of comfort; neither should weakenesse, or unworthinesse in us breed doubting of our salvation, *Heb.* 10. 22.

Quest. *What is the ground of comfort.*

A. The ground of all comfort is, that God of his free grace hath given his Son to us miserable sinners even to as many as beleeve in him, 1 *Iohn* 2. 2. and *John* 3. 16.

Qu. *Can the weake faith lay hold upon Christ?*

An. The weake faith doth lay hold upon Christ, 1. As truly, though 2. Not so comfortably as the strong doth, 1 *Joh.* 2. 12, 13, 14.

Qu. *What else must be done?*

An. 3. Consider what promises the Lord hath made, to n keepe and uphold us, 4. What o incourage-

ments he hath given us to believe; ‖ 5. And how acceptable a thing it is p that we should so do, n Mat. 16. 18. Luke 22. 32. o 1 John 3. 23. p Matth. 8. 10. and 15. 28. Rom. 4, 20.

Expos. ‖ Q. *What incouragements hath God given us to believe?*

A. (1) God commandeth, perswadeth and intreateth the thirsty and burdened to believe, (2) God hath bound himself by covenant unto them, *Esay* 43. 25. (3) He hath sealed it by the Sacraments, (4) And confirmed the same by oath, *Gen.* 22. 16, 17. *Psal.* 105. 9. *Luke* 1. 73.

Q. *What if our misery be deep?*

A. The deeper our misery is, the more we glorifie his name by resting upon him for succour, *Psalm* 22. 1. *Rom.* 4. 18, 20.

Q. *What other things are to be learned, for the overcoming of these temptations?*

Answ. 6. We must judge our selves q not by present † feeling, or by our own r discerning the fruits of grace, but by that which we s have felt, and the t fruits

of

of grace which appear to others

q Pſalm 116. 11. Pſalm 13. 1. r Pſalm 51. 10. ſ Pſalm 77. 11, 12. t 2 Corinth. 10. 11.

Expoſ. † Q. *Why muſt not a Chriſtian judge himſelf by his own feeling?*

Anſwer 1. Becauſe a man may have faith, that feels no comfort; And. 2. grace, that ſees not the fruits of grace, *Pſalm* 22. 1. and 77. 8, 9.

Q. *Why may a man that hath grace feel no fruits thereof?*

An. (1) Becauſe the ſoul is ſometimes ſick, *Ezek.* 34. 4, 16. *Cant.* 3. 5. (2) And ſometimes in a ſwound; *Cantic.* 5. 6. (3) Sometimes we judge amiſs of our eſtate, *Pſal.* 116. 10, 11. and 77. 10.

Q. *How do we judge amiſs of our own eſtate?*

A. 1. By obſerving what motions we have to evil, but not how we reſiſt them; 2. By ſuppoſing we have no grace.

Q. *Why do we then think we have no grace?*

A. Be-

A. Because we have not 1. What grace we desire, 2. Or because we find not our selves at all times alike affected and comforted, or else 3. Because we want what others have, or we conceit them to have.

Q. *How is this trial erreoneous?*

A. Because God gives not all graces to one man nor to all in the same measure, *Eph.*4.7. *Zach.*12.8.

Q. *What other things occasion this mistaking?*

An. 1. It is the property of men in affliction, to admire small things in others, and deny great and many graces in themselves: 2. Likewise the vastness of desire causeth that which is much in comparison, to seem nothing; And. 3. Satan works upon the timerous disposition of some.

Q. *How doth Satan work upon their timerous disposition?*

A. 1. He perswades them that they have fearfully consented to those suggestions, which they alwaies abhorred, and in which they never took delight, 2. Or that they wilfully offend when some sinful motions arise in their hearts

hearts; to which they do not conſent, but which they reſiſt, praying to God for forgiveneſſe and aſſiſtance.

Q. *Is there any other reaſon of our miſtaking?*

A. Yes, becauſe we in temptation want one grace, which accompanies faith, to wit, joy, *Joh.*8.5,6. 1 *Pet* 1. 8. we conclude that we have no faith at all.

Qu. *Doth not joy ever accompany faith?*

A. Faith and joy be not inſeparable companions, *Job* 13. 15. *Heb.*11.1. *Pſal.*77.2, 3. the violence of temptation hindring the ſenſe of mercy, when God doth with-hold comfort. For which cauſes, we muſt not overmuch truſt our ſelves, or credit our feeling, but give credit to the teſtimony of the godly and faithful.

Q. *What may be a further help beſide?*

A. 7. It is good to examine our * hearts, and uſe the advice of others; but we muſt know withal, that groaning after, and × labouring

ing

ing to reſt our wearied ſouls upon the promiſes of grace, being never ſatisfied until our doubtfulneſs be removed, will bring a good end, u Pſalm 4. 4. w 1 Theſſ. 5 14. x Mat. 11. 28.

Expoſ. * Q. *Why ſhould a man examine his heart in that caſe?*

Anſw. Becauſe God withholdeth, or with-draweth comfort ſometimes, 1. By reaſon of ſome ſecret ſin, not yet repented of; 2. Or he ſuffereth Satan to buffet us, that we might more ſeriouſly repent of ſome corruption, *Job* 40 3,4,5, 6. with 42. 6. 2 *Corinth.* 12. 7.

Q. *What doth God teach us by ſuch temptations?*

A. Hereby the Lord doth 1. Correct our not prizing comfort at a high rate, *Cant.* 5. 3,4, 5. And 2 our forgetfulneſs to praiſe him for it.

Q. *In what manner muſt a man try himſelf?*

A. We ought wiſely to make trial of our waies, 1. Neither ſparing any ſin, 2. Nor cenſuring that to be ſin which is juſt and lawful, 3. Nor making

king leight account of any ſin: 4. Nor yet calling our repentance into queſtion, becauſe 1. Either ſome things have been amiſs, 2. Or we have not attained to perfection.

Q. *Do the fruits of the ſpirit alwaies appear in the faithful?*

Anſ. No: They are y obſcured 1. In our firſt * converſion, 2. In the days of z ſecurity; 3. When we *a* leave our firſt love, 4. In time of b temptation * or ſome || relapſe c into ſin, y Luke 5. 37, 38. z 1 Cor. 3. 1. *a* Rev. 2. 4. b Pſal. 6. 1, 2, 3. c Pſal. 51. 10.

Expoſ. * Qu. *Why are the graces of the ſpirit obſcure in our firſt converſion?*

An. (1.) Becauſe at our firſt converſion we are as new born babes who have the truth of mans nature, but the perfection of it groweth with age, 1 *Corinth.* 3. 1. *Heb.* 5. 13. (2) Our knowledge is ſmall and confuſed, *Pſalm* 73. 22. and 119. 33, 34, 100. (3.) Our ſight of Gods love is dim, (4.) Many doubts ariſe in our minds, *Luke* 24. *verſe* 38. Becauſe of our weak-

weakneſs and unworthineſs, (5) Many luſts are untamed, (6) We are unexperienced to put on, or wear the Chriſtian armour: and therefore are oft foyled of our adverſaries.

Qu. *Do not ſome Chriſtians more plentifully abound in the graces of the ſpirit at their firſt converſion?*

A. Some few at their firſt converſion, abound in the fruits of the Spirit more ſenſibly, that they might be prepared for ſome future combates, wherein God will ſet them forth to be examples to the weak.

Q. *What is the reaſon why our joy is afterward diminiſhed?*

A. If our comfort and joy that we felt in our firſt converſion be diminiſhed, it is either by reaſon of 1. Security, 2. Or temptation, 1 *Sam.* 11. 2,3. &c. with *Pſalm* 51.10. *Pſal.* 77. 8,9,10.

Q. Why are the graces of the ſpirit obſcured in the daies of ſecurity?

A. Becauſe 1. Good ground will bring forth weeds if it be not tilled, and fire will die if it be not blown; ſo the graces of Gods ſpirit will decay

cay if they be not ſtirred up by prayer, reading, &c. 1 *Theſſ.* 5. 19. 2 *Tim.* 1. 6. And 2. luſts, worldlineſs, and drowſineſs, &c. will creep upon the beſt, and overgrow them, if they be not diligent to keep them under, and root them out, *Luke* 21. 34, 35, 36.

Q. *Why is grace obſcured when we leave our firſt love?*

A. ‖ Becauſe as our love to God doth decay, ſo the ſenſe and feeling of Gods love to us, doth die and decay alſo, *Rev.* 2. 4, 5.

Q. *What evils follow the abatement of our love to God?*

A. When our love to God is abated, (1) The ſpirit of God, which is The comforter of the heart, and the ſtirrer up of that joy which paſſeth all underſtanding is grieved, *Eph.* 4. 30. (2) Our faith is weakned, 1 *Tim.* 1. 5. (3) Our prayers muſt needs be cold and faint, (4) We muſt needs be dull, heartleſs, and uncheerful, even a burden to our ſelves, (5) And untoward to any holy duty, *Pſal.* 119. 174.

Q. *Why ſo?*

A. Be-

Anſw. Becauſe love is the wheel of the ſoul, and firſt affection, *Deuter.* 6. 5. *Matth.* 22. 37. and if that be diſordered, no other can be of a right temper.

Q. *Why are graces obſcured in time of temptation?*

* *Anſw.* Becauſe in the time of temptation, 1. The minde is full of diſorder and confuſion. And. 2. the heart, in fear, *Exod.* 6. 9. *Pſalm* 77. 2,7,8,9, 10. as the aire is troubled in a tempeſtuous ſeaſon.

Q. *Why ſo?*

Anſ. 1. Many miſts being caſt between the eye of our underſtanding and the promiſes of God, as clouds that obſcure the Sun: 2. Satan having then leave to try and buffet us.

Q. *What is the benefit that comes by temptations?*

A. By temptations, (1) We are fitted to grow in grace, *Pſal.* 32. 4, 5. (2.) Thereby alſo the graces of Gods ſpirit in us are tried, *Rom.* 5 5. *Jam.* 1. 2, 3. (3.) But it is no fit ſeaſon for us to diſcern or judge of them.

Q. *Why is grace obſcured in time of ſome relapſe?*

|| *A.*

‖ *Ans.* When corruption getteth ground, grace must needs be weakened, for these two are opposite the one to the other.

Q. How should a man recover out of a relapse?

A. 1. By speedy d consideration † of what he hath done, 2. Renewing his e repentance with sorrow and shame, bewailing his sin before God, 3. Reforming his life, and 4. Laying hold upon the promises of mercies, *d* Revel. 2. 5. *e* Jer. 31. 18, 19.

Expos. † *Qu. What grounds be there why such as have fallen into gross sin after repentance, should not despair?*

A. Such as have fallen into some gross sin after repentance, must not utterly despair, 1 *John* 3. 23. *Esay* 55. 1. *Matthew* 11. 28. For (1) The Prophets call upon wicked revolters from God, to repent, and promise them pardon, *Esay* 1. 18. *Jeremiah* 3. 1. 12, 13, 14, &c. (2) And in the Law sacrifices were daily offered, not onely for ignorance, *Leviticus* 5. 15, 17.

but for ſins, committed willingly, and againſt conſcience, *Leviticus* 6. 1, 2, 3. (3) We are commanded daily to pray for remiſſion of ſins without exception, *Luke* 11. 4. (4.) No ſin is unpardonable, but the ſin againſt the Holy Ghoſt, *Matth.* 12. 31, 32. *Mark* 3. 28, 29. from which a man that ſins groſly after repentance may be free. (5) God is able to heal the latter wound which ſin makes, as well as the former, *Hoſ.* 14. 4. (6.) Without Chriſt no offence can be forgiven, and in Chriſt all offences may be done away, 1 *John* 1. 7. (7.) Mercy in us is as a drop of a bucket, in compariſon of that infinite ſea of mercy which is in God: If by his commandment man muſt forgive his brother ſeventy times ſeven times, will not he forgive them that humble themſelves before him? *Matthew* 18. 21, 22.

Q. *What priviledges do the godly enjoy as ſoon as this life is ended?*

A. 1. Their glory then begins, for their bodies remain || in the grave, as in a bed of ſpices. 2. And their ſouls being perfectly freed

g freed † from ſin, are received into heaven, to the beholding h of God and Chriſt immediately, *f* 1 Theſſ. 4. 15. *g* Rev. 14. 13. *h* Matth. 5. 8. 1 Cor. 13. 12.

Expoſ. ‖ Qu. *Wherein ſtands the happineſs of the Saints, in reſpect of their bodies when they be ſeparated from their ſouls?*

An. Death ſeparates the ſoul from the body, but it doth not ſeparate the ſoul or body of the godly from Chriſt, *Rom.* 8. 38, 39. 1 *Cor.* 3. 22. and 15. 54, 55, 56. *Phil.* 1. 21. for when the body lieth in the grave, and is diſſolved into duſt, it is yet united unto Chriſt, *John* 15. 5. *Eph.* 5. 30. and doth expect and look for a future and glorious change, 1 *Cor.* 15. 38, 42, 43, 44.

Q. *Wherein ſtands their happineſs in reſpect of their ſouls after this life, above what they had in this life?*

† *A.* 1. From the guilt and dominion of ſin, the godly are delivered in this life, 1 *John* 1. 9. but not from all ſtain thereof.

2. But after this earthly tabernacle is laid down, they are 1. Delivered

from all sin, sorrow, and care, *Rev.* 21. 4, 27. And, 2. are received into heaven to be with Christ, injoying the glorious presence of God, 1 *Thess.* 4. 16, 17.

Qu. How do the Saints see God in heaven?

A. They see him, not by faith obscurely, 2 *Cor.* 5. 7. as it were thorow a glass, 1 *Cor.* 13. 12. as the Saints do in this life, but by sight, and face to face, immediately, or without means, *Psal.* 17. 15.

Q. If this be the state of the godly, what shall become of the ungodly?

A. Their bodies i shall rot in the * grave, and their souls are judged unto k everlasting woe, i Gen. 3. 19. k Luke 16. 22, 23.

Expos. * Q. *Nothing befals the bodies of the wicked, which befals not the bodies of the godly; how then is their rotting in the grave a curse?*

A. Death is a curse to the wicked, *Gal.* 3. 10, 13. with *John* 3. 16. and so is their rotting in the grave, because they are not in Christ, 2 *Cor.* 5 17. though to the senses there is nothing befals the bodies

bodies of the wicked, which befalleth not the bodies of the godly, *Eccleſ.* 9.2.

Q. *Shall not the wicked riſe again?*

A. The wicked ſhall indeed riſe again, but it is to further condemnation, *John* 5.29.

Q. *When ſhall the happineſs of the elect be conſummate?*

A. **At the dreadful day of judgement, and the general reſurrection,** Pſal. 17.15.

Expoſ. || Q. *How doth it appear that the happineſs of the elect is not conſummate till the day of judgment?*

A. Becauſe 1. The ſoul in heaven doth retain a natural deſire to be united to the body, 2. Neither can the happineſs of the ſoul be every way compleat and perfect without it.

Q. *What degrees be there of the happineſs of the elect?*

A. Of the happineſs of the elect, there be three degrees; one at their firſt converſion, *Matth.* 5.3,4,5. *Pſal.* 32.1,2. the ſecond at death, *Apocal.* 14.13. the laſt and moſt perfect at the day of judgement, 1 *Theſſ.* 4.17.

Quest. *Who shall be judge at that day?*

A. Christ † the Lord and King of the Church, l who shall come in a most glorious and visible manner, m descending from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God, most royally n attended with innumerable multitudes of mighty Angels, l Acts 10. 42. and 17, 30. *m* 1 Thess. 4. 16. *n* 2 Thessal. 1. 7.

Expos. † *Q. Is not the power of judging common to the Father, Son, and holy Ghost?*

A. The decree of judging and judiciary power, is common to Father, Son, and Holy Ghost, *Genes.* 18. 25. 2. But the visible act, promulgation, and execution of judgement belongeth to Christ our Mediatour, as God and man, *Acts* 17. 13. *John* 5. 22, 23. *Rom.* 14. 10, 11, 12.

Q. What comings of Christ doth the Scripture mention?

A. Two. 1. His first coming, which was to work our Redemption, when he was judged. 2. His

3. His ſecond appearing, when He ſhall come to judge.

Q. To what ſpecial office doth this belong?

A. This is the laſt act, and accompliſhment of his kingly office, 1 *Cor.* 15.25,26,27.

Q. When ſhall Chriſt come to judgement?

A. He will moſt ſurely come, but the time is o unknown, that we might ever p watch, and prepare for his coming, o Matth. 24. 37 p verſe 42.

Q. Whom will he judge?

A. He elect and q choſen, and all their enemies, both evil r Angels, and wicked men, q 2 Corinth. 5. 10. r 2 Pet. 2.4. Jude 6.

Q. Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?

A. The very ſame ſ bodies in ſubſtance * that at any time died, ſhall by the power of God be raiſed up, and their ſouls be united to them inſeparably to abide together for evermore, ſ 1 Corinth. 15. 42,43,44.

Expoſ. * *Q. Why muſt the body riſe again?*

An. Becauſe juſtice requireth, that the ſame bodies which joyned with the ſoul, in working good or evil in this life, ſhould be raiſed up to ſhare with the ſoul at the day of the Lord, *Rom* 2.5,6.

Q. What are we to believe concerning thoſe who ſhall be found alive at the coming of Chriſt?

A. They ſhall be† changed in the twinckling of an eye, and ſo preſented before ‖ the judgement ſeat of Chriſt, 1 Cor. 15.51, 52.

Expoſ. ‖ *Q. By what means ſhall quick and dead be gathered?*

A. The means whereby quick and dead ſhall be gathered to judgement, are (1.) The powerful voice of Chriſt, *John* 5. 28. (2.) And the Miniſtery of Angels, *Matthew* 13. 40, 41. (3.) The brute and ſenſeleſs creatures ſurrendring up their dead, *Revelations* 20 13.

Qu. In what manner ſhall he judge them?

A. Both† ſtrictly, 1. Both in reſpect

reſpect of the u perſons judged, 2. And the things for which; but yet he ſhall judge moſt w righteous judgement, u 2 Corinth. 5. 10. w Acts 17.31.

Expoſ. † *Q. Who muſt appear?*

A. Every man muſt appear in his own perſon before the Judge, *Romans* 14. 12 *Rev.* 20.12.

Q. What account muſt every man give?

A. He muſt give an account, 1. Both generally as a man, or a Chriſtian. And 2. ſpecially as a Magiſtrate, Miniſter, Maſter, Servant, &c.

Q. For what things muſt men give account?

A. 1. For all the things which they have received of the Lord, And 2. for all the things which they have done; even all thoughts, words, and actions, *Job* 34. 11. *Pſal.* 62. 12. *Prov.* 24. 12. *Ezek.* 33. 20. *Rom.* 2. 6. 2 *Corinth.* 5. 10, 11. 1 *Pet.* 1. 17. *Apocal.* 32. 12.

Q. What uſe are we to make hereof?

A. We ſhould therefore be, 1. Conſcionable,

sionable, 2. Patient, 3. And watchful, taking care that all our actions here be approved by the word of God, 1 *Thessalonians* 4. 18. 2. *Peter* 3. 11,14.

Q. *What shall be the issue of this judgment to the wicked?*

A. Everlasting x perdition from the presence of the Lord, to all those who ignorantly or wilfully contemn the Gospel, x 2 Thess. 1.7,8,9.

Q. *What shall be the issue hereof to the godly?*

A. Clear * vision of y God and Christ, endless z communion with them; everlasting a peace and glory, both in soul and ‖ body, in fuller measure than the heart of man can now apprehend, or any of the Saints enjoyed before, y 1 John 3. 2. z John 17. 24. Phil. 1.23. a Mat. 25.34.

Expos. * Q. *What is spiritual or supernatural blessedness?*

A. Spiritual or supernatural blessedness of the Saints, is the immediate fruition of the 1. Chief, 2. Perfect, 3. Suf-

3. Sufficient, And 4. unchangeable good, even God in Chriſt, *Matth.* 5. 8. with 19. 17. 1 *Theſſ.* 4. 17. *Mat.* 25. 34.

Queſt. *What moves God to give himſelf to be enjoyed of the Saints?*

A. Of his meer goodneſs he doth give himſelf unto his Elect, to be 1. Seen, 2. Loved, and. 3. Poſſeſſed, that is, to be enjoyed by them.

Q. What are the means whereby God is enjoyed?

A. The means by which God is injoyed, is 1. The underſtanding, 2. The will, 3. And the affections.

Queſt. *How doth the minde behold God?*

A. The minde 1. Clearly, 2. And immediately doth behold, 1. God in Chriſt, And. 2. his exceeding glory and goodneſs, as it were face to face, *Exod.* 33. 20. 1 *Cor.* 13. 12. 2 *Cor.* 5. 6, 7. 1 *John* 3. 2.

Queſt. *How doth the will embrace him?*

A. The will with as great 1. Love, 2. And joy, doth imbrace that infinite good, as there is knowledge thereof

thereof in the minde, *Rev.* 19 3,4

Q. *Do the Saints in glory see God absolutely as he is in himself?*

A. The Saints in glory 1. Do not absolutely see God as he is in himself; for that which is infinite cannot be comprehended of that which is limited; But. 2. God doth manifest himself unto them, so far forth as a creature is capable for to know him, *Psalm* 16. 15.

Q. *How is it, that the Saints do not wax dull at the glory of so great a light?*

Answ. To the end that the Saints should be fully contented, and not wax dull at the glory of so great a light; God doth 1 Perfect the powers of the soul, 2. Perfectly repair his Image in his Elect, And. 3. by his power enlarge the capacity of the soul, so far as the nature of man will bear, 1 *John* 3. 2.

Q. *Why so?*

A. 1. That it might always be fully satisfied with the beholding of him, 2. And that without wearinesse at any time, *Psal.* 17. 15.

Q. *What*

Queſt. *What is the ſubject of happineſs?*

‖ *A.* The ſubject of happineſs is the whole man, *Rev.*20.6. & 22.14.

Q. Wherein ſtands the happineſs of the body?

Anſw. In this eſtate of bleſſedneſs, 1. The body is united to the ſoul; 2. And laying aſide corruption and mortality, is changed to 1. An incorruptible, 2. Immortal, And. 3. ſpiritual body, 4. Like to the glorified body of Chriſt our Saviour, 1 *Corinth.* 15. 41,42,43. 1 *John* 3.3.

Q. What followeth from all this?

A. Hence followeth 1. Perfection of the whole man, 2. Conformity with God, 3. Unſpeakable joy, And 4. endleſs glory, *Rev.*22.5.

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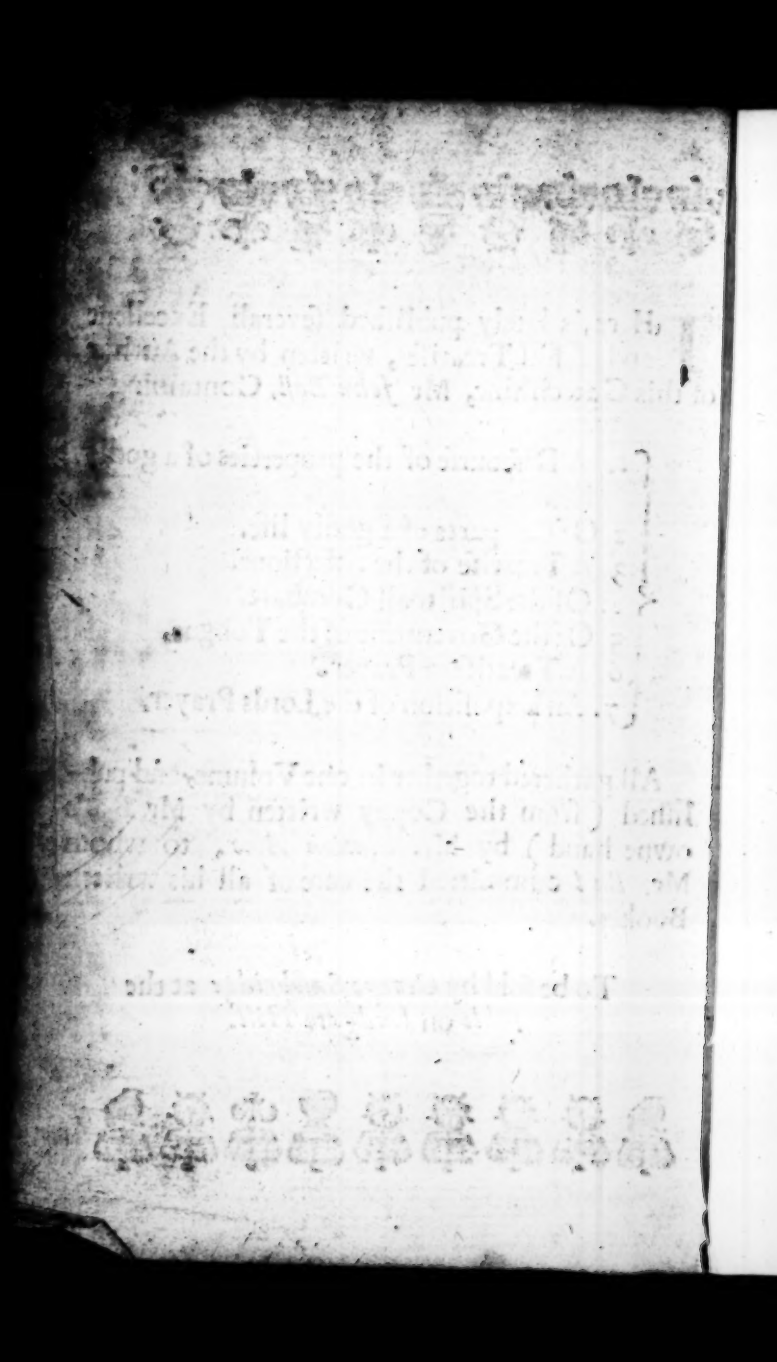

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